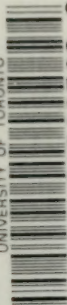
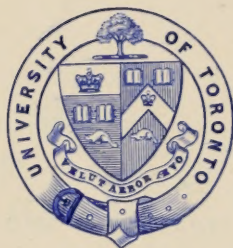


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DOUGLASS SERIES
OF
CHRISTIAN GREEK AND LATIN WRITERS.

FOR USE IN SCHOOLS AND COLLEGES.

VOL. II.

EUSEBIUS'S ECCLESIASTICAL HISTORY.

NOTICE.

It is remarkable that no place has been given in the schools and colleges of England and America to the writings of the early Christians. For many centuries, and down to what is called the Pagan renaissance, they were the common linguistic study of educated Christians. The stern piety of those times thought it wrong to dally with the sensual frivolities of heathen poets, and never imagined it possible that the best years of youth should be spent in mastering the refinements of a mythology and life which at first they feared and loathed, and which at last became as remote and unreal to them as the Veda is to us.

Classical Philology, however, took its ideal of beauty from Pagan Greece, and it has filled our schools with those books which are its best representatives.

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THE ECCLESIASTICAL HISTORY
OF
EUSEBIUS.

THE FIRST BOOK AND SELECTIONS.

EDITED FOR SCHOOLS AND COLLEGES

By F. A. MARCH, LL.D.

WITH AN INTRODUCTION

By A. BALLARD, D.D.,

PROFESSOR OF CHRISTIAN GREEK AND LATIN IN LAFAYETTE COLLEGE;

AND

EXPLANATORY NOTES

By W. B. OWEN, A.M.,

ADJUNCT PROFESSOR OF CHRISTIAN GREEK.



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P R E F A C E.

THE whole of Eusebius's Ecclesiastical History is too much for a text-book. These selections relate mainly to the early period, to the lives of the apostles and other persons mentioned in the Bible, to the history of the apostolic or other inspired writings, the fate of Jerusalem, the great persecutions, the acts of martyrs, and the life and manners of the early ages. What the Church treasured up on these subjects is of interest to all men, and a knowledge of them comes home to the business and bosoms of all thoughtful members of a Christian community. It would seem that the study of them in the admirable language in which they were originally recorded might help to make our college graduates not only learned in the Greek language, but stout-hearted men, ready to work and suffer for the truth.

The text is that of G. Dindorf, with occasional changes, mainly in spelling or punctuation, from G. Schweigler's text or various readings.

As to notes, an attempt has been made to please both those who like to have their classes use nude text,

and those who like many explanations and grammatical references. Prof. Owen, who has read Eusebius with his Freshman class, has prepared a part with abundant elementary exposition; while other considerable portions are given with little or none of that kind of aid. The parts prepared by Prof. Owen are Book I., Chapters V.-VII.; Book III., Chapters V.-X., and XXIII.-XXVI. The historical illustration has been drawn mainly from Valesius, and the authors used in the Variorum edition of F. A. Heinechen. The life of Eusebius is abridged from the elegant and learned Introduction of Dr. William Bright, Regius Professor of Ecclesiastical History at Oxford. And the Introduction to this volume of the history has been prepared by the Rev. A. Ballard, D.D., Professor of Christian Greek and Latin in Lafayette College.

F. A. M.

EASTON, PA., *August*, 1874.

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INTRODUCTION

TO THE ECCLESIASTICAL HISTORY OF EUSEBIUS.

BY THE REV. A. BALLARD, D.D.,

Professor of Christian Greek and Latin in Lafayette College.

THE period treated of by Eusebius in his Ecclesiastical History is embraced between two great epochs. It comprises the three centuries from the ascension of Christ to the establishment of the Christian religion throughout the Roman dominions under the protection of Constantine, upon the defeat and death of Licinius in the year 324 A.D. His object, as stated in the opening chapter, is "to recount how many and important transactions are said to have occurred in ecclesiastical history; what individuals in the most noted places eminently governed and presided over the Church; what men also in their respective generations, whether with pen or tongue, proclaimed the divine Word; to describe the character, times, and number of those who, stimulated by the desire of innovation and advancing to the greatest errors, announced themselves leaders in the propagation of false opinions; also to describe the calamities that swiftly overtook the whole Jewish nation in consequence of the plots against the Saviour; how often and by what means and at what times the Word of God has encountered the hostility of the nations; what eminent persons persevered in contending for it through those periods of blood and torture, besides the martyrdoms in our own age; and, in conclusion, to show the gracious and benign interposition of our

Saviour," in the destruction of the enemies of our religion, and in the prosperity and peace granted to its friends.

The History closes with an extended account of this happy change in the circumstances of Christians, the revocation of the persecuting edicts, followed by decrees encouraging the rebuilding of their demolished temples, and the propagation of Christianity in every corner of the empire.

It is worthy of remark that, although Eusebius lived for fifteen years after this event, he does not extend his work to a later period; that he even makes no mention in it of the great Nicæan Council which was held the following year (325), and of which he was so conspicuous a member. He seems to have preferred that the darkness and sorrowfulness of the beginning should add by contrast to the brightness and joyfulness into which the Church had at length come; the dissensions of the empire again composed, and the imperial standard the *Labrum* of Constantine emblazoned with the Cross—the symbol of weakness and shame honored by the head of the nation as the inspirer of his hope and the badge of his triumph.

It was a prime qualification of our author for his task that he lived so near to the events narrated—that he was indeed contemporary with some of the most important of them. He was himself a prominent actor in those scenes, having been made bishop of the Church in Caesarea in the year 315, and holding that important position until his death. As the confidential friend and adviser of Constantine, he was influential in politics. He was an eye-witness to the constancy of many of the martyrs, some of whom were fitted for their trial by his counsels and exhortations. Foremost in his esteem was his dearest and most intimate friend Pamphilus of Caesarea, whose two

years' imprisonment previous to his martyrdom Eusebius cheered by the most assiduous attendance, whose biography he wrote, and whose name he afterward assumed in affectionate conjunction with his own. He had access to the large and valuable library which this learned friend had zealously collected, and which was especially rich in books of ecclesiastical writers. The ability to avail himself of all the historical sources of his day combined with his unwearied industry, moderation, and good judgment, to fit him for the successful execution of what has proved to be the most important of his many works, the most valuable, indeed, of any that have come down from the earlier fathers of the Church. Subsequent authors have cheerfully acknowledged their indebtedness to him as the "chief depositary of the traditions which connect the fourth with the first century," and also for having preserved by abundant extracts the knowledge of other writers whose names and works have only thus been rescued from oblivion. He was the first to embody in a connected narrative the detached incidents, local traditions, and fragmentary records of his time, with the difficult and delicate filature of the historian spinning the fibres of varying thickness and strength into one even and regular thread. His priority in this attempt has won for him the honor of being called the Christian Herodotus, the Father of Ecclesiastical History.

It is a worthy curiosity which impels us to trace a great result to its origin. Rather than confess themselves balked in the attempt to reach the springs of their theogonies, heathen chroniclers invented or accepted, for explanation, mythical legends and absurd fables. The student of ecclesiastical history is forced to no such alternative. On the contrary, it is the strength and grand distinction of Christianity that it is not a string of myths

nor a mere system of notions, but a series of facts. "Its first promulgators could *all* adopt as their own the words of *our*, 'That which we have seen and heard declare we unto you.' It is this that makes it everlasting, for deeds once done can never be altered. It is this that makes it universal, for duly accredited facts fall within the reach of those who can not, perhaps, follow a chain of abstract reasoning. It is this that makes it mighty, for simple facts are stronger than the most elaborate arguments."

The success of Christianity is the noblest of achievements. We can not be indifferent to the heroism and endurance which attended the early propagation of those truths which, more than any other, are to-day moulding the thought, sentiment, and conduct of men. We can not but be grateful that we are able to trace in its beginnings, under the guidance of an original explorer, this flow of moral influence which is spreading over the earth and enriching it with every variety of blessing. "In the testimony which Eusebius has preserved, we have a body of evidence, both to the existing events of the day and to the truth of the Scriptures, which, without the formality of a regular system of proof, carries its conviction to the mind. This testimony he gives us, as one who by the advantages of his situation, while Christianity was yet in the freshness of its morning sun, could arrest some of its fleeting images ere they were erased from the memory of man. The work he has produced is adapted to all ages and classes, to furnish materials of reflection to the man of letters, to supply examples of unreserved devotion and sacrifice to duty, and to furnish some original views of primitive times, at the hand of one who may be pronounced a primitive man."

Some, no doubt, have the impression that such a textbook as this is adapted to the wants of such students only

as are looking forward to the ministry, for which the study of ecclesiastical history is a part of the necessary preparation. But it is a mistake to suppose that this or any other part of the *COURSE OF CHRISTIAN GREEK AND LATIN* may not be pursued with advantage by all, irrespective of future avocation. They should be studied as an important part of the history of the human mind. They are an essential element in historical investigation and culture. It is more and more to be understood that the history of the Christian Church is the true and proper history of the world. In this age, when spiritual forces are so operative in the shaping of civil and educational affairs that all religious movements are faithfully chronicled by the secular press, it must be seen that to separate the secular from the sacred were an impossible, or, if possible, an unwarrantable disjunction. Even the Pagan Herodotus, aware that history can have dignity only as it has unity, ennobles his work by the idea that all events are linked together as parts of one divine purpose. The Christian Eusebius feels the same necessity, but, living in a privileged age, better understands the secret for which his heathen predecessor blindly groped. Accordingly the thirteen chapters of the First Book are but a preliminary Essay, in which he exhibits the antiquity of the Christian doctrine, showing that it is no foreign or recent production, but is coeval with the birth of the race, and that the truth it reveals has been the object of desire and of hope from the most distant ages.

ΕΥΣΕΒΙΟΥ
ΤΟΥ ΠΑΜΦΙΛΟΥ
ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ
ΛΟΓΟΣ Α.

Ι. 1. Τὰς τῶν ἱερῶν ἀποστόλων διαδοχὰς σὺν καὶ τοῖς ἀπὸ τοῦ σωτῆρος ἡμῶν καὶ εἰς ἡμᾶς διηγουμένοις χρόνοις, ὅσα τε καὶ πηλίκᾳ πραγματευθῆναι κατὰ τὴν ἐκκλησιαστικὴν ἱστορίαν λέγεται, καὶ ὅσοι ταύτης διαπρεπῶς ἐν ταῖς μάλιστα ἐπισημοτάταις παροικίαις ἠγήσαντό τε καὶ προέστησαν, ὅσοι τε κατὰ γενεὰν ἐκάστην ἀγράφως ἢ καὶ διὰ συγ- 5 γραμμάτων τὸν θεῖον ἐπρέσβευσαν λόγον, τίνες τε καὶ ὅσοι καὶ ὀπηνίκα νεωτεροποιίας ἰμέρῳ πλάνης εἰς ἔσχατον ἐλάσαντες ψευδωνύμου γνώσεως εἰσηγητὰς ἑαυτοὺς ἀνακεκηρύχασιν, ἀφειδῶς οἷα λύκοι βαρεῖς τὴν Χριστοῦ ποίμνην ἐπειντρίβοντες, 2. πρὸς ἐπὶ τούτοις καὶ τὰ παραυτίκα τῆς 10 κατὰ τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς τὸ πᾶν Ἰουδαίων ἔθνος περιελθόντα, ὅσα τε αὖ καὶ ὅποια καὶ κατ' οὗς χρόνους πρὸς τῶν ἔθνων ὁ θεῖος πεπολέμηται λόγος, καὶ πηλικοὶ κατὰ καιροὺς τὸν δι' αἵματος καὶ βασάνων ὑπὲρ αὐτοῦ διεξήλθον ἀγῶνα, τὰ τ' ἐπὶ τούτοις καὶ κατ' ἡμᾶς αὐτοὺς μαρ- 15 τύρια, καὶ τὴν ἐπὶ πᾶσιν ἴλεω καὶ εὐμενῇ τοῦ σωτῆρος ἡμῶν ἀντίληψιν γραφῇ παραδοῦναι προηρημένος οὐκ ἄλλοθεν ἢ ἀπὸ πρώτης ἄρξομαι τῆς κατὰ τὸν σωτῆρα καὶ κύριον ἡμῶν

Ἰησοῦν τὸν Χριστὸν τοῦ Θεοῦ οἰκονομίας. 3. Ἀλλά μοι
 συγγνώμην ἥδη εὐγνωμόνων ἐντεῦθεν ὁ λόγος αἰτεῖ, μεῖζον
 ἢ καὶ ἡμετέραν δύναμιν ὁμολογῶν εἶναι τὴν ἐπαγγελίαν
 ἐντελῇ καὶ ἀπαράλειπτον ὑποσχεῖν, ἐπεὶ καὶ πρῶτοι νῦν
 5 τῆς ὑποξέσεως ἐπιβάντες οἷά τινα ἐρήμην καὶ ἀτριβῇ ἶναι
 ὅσον ἐγχειροῦμεν, θεὸν μὲν ὁδηγὸν καὶ τὴν τοῦ κυρίου συ-
 νεργὸν σχήσειν εὐχόμενοι δύναμιν, ἀνθρώπων γε μὴν οὐ-
 δαμῶς εὐρεῖν οἷοί τε ὄντες ἔχνη γυμνὰ τὴν αὐτὴν ἡμῖν
 προωδευκότων, μὴ ὅτι σμικρὰς αὐτὸ μόνον προφάσεις, δι'
 10 ὧν ἄλλος ἄλλως ὧν διηνύκασι χρόνων μερικὰς ἡμῖν κατα-
 λελοιπάσι διηγῆσεις, πόρρωθεν ὥσπερ εἰ πυρσοὺς τὰς ἐαυ-
 τῶν προανατείνοντες φωνὰς, καὶ ἄνωθεν ποῦθεν ὥσπερ ἐξ
 ἀπόπτου καὶ ἀπὸ σκοπιᾶς βοῶντες καὶ διακελευόμενοι, ἢ
 χρὴ βαδίζειν καὶ τὴν τοῦ λόγου πορείαν ἀπλανῶς καὶ
 15 ἀκινδύνως εὐζύνειν. 4. Ὅσα τοίνυν εἰς τὴν προκειμένην
 λυσιτελήσειν ὑπόξেসιν ἡγοῦμεθα, τῶν αὐτοῖς ἐκείνοις σπο-
 ράδην μνημονευζέντων ἀναλεξάμενοι, καὶ ὥσάν ἐκ λογικῶν
 λειμῶνων τὰς ἐπιτηδείους αὐτῶν τῶν πάλαι συγγραφέων
 ἀπανδισάμενοι φωνὰς, δι' ὑφήγησεως ἱστορικῆς πειρασό-
 20 μεθα σωματοποιῆσαι, ἀγαπῶντες, εἰ καὶ μὴ ἀπάντων, τῶν
 γοῦν μάλιστα διαφανεστάτων τοῦ σωτῆρος ἡμῶν ἀποστό-
 λων τὰς διαδοχὰς κατὰ τὰς διαπρεπούσας καὶ ἔτι καὶ νῦν
 μνημονευομένας ἐκκλησίας ἀνασωσαίμεθα. 5. Ἀναγκαιό-
 τατα δέ μοι ποιεῖσθαι τὴν ὑπόξesis ἡγοῦμαι, ὅτι μηδένα
 25 πω εἰς δεῦρο τῶν ἐκκλησιαστικῶν συγγραφέων διέγνων
 περὶ τοῦτο τῆς γραφῆς σπουδὴν πεποιημένον τὸ μέρος·
 ἐλπίζω δ' ὅτι καὶ ὠφελιμωτάτη τοῖς φιλοτίμως περὶ τὸ
 χρηστομαξὺς τῆς ἱστορίας ἔχουσιν ἀναφανήσεται. 6. Ἦδη
 μὲν οὖν τούτων καὶ πρότερον ἐν οἷς διετυπωσάμην χρονι-

κοῖς κανόσιν ἐπιτομὴν κατεστησάμεν, πληρεστάτην δ' οὖν ὁμῶς αὐτῶν ἐπὶ τοῦ παρόντος ὠρμήξην τὴν ἀφήγησιν ποιήσασθαι. 7. Καὶ ἄρξεται γέ μοι ὁ λόγος, ὡς ἔφην, ἀπὸ τῆς κατὰ τὸν Χριστὸν ἐπινοουμένης ὑψηλοτέρας τε καὶ κρείττονος ἢ κατὰ ἄνθρωπον οἰκονομίας τε καὶ ξειολο- 5 γίας. 8. Καὶ γὰρ οὖν τὸν γραφῇ μέλλοντα τῆς ἐκκλησιαστικῆς ὑψηλήσεως παραδώσειν τὴν ἱστορίαν, ἄνωξεν ἐκ πρώτης τῆς κατ' αὐτὸν τὸν Χριστὸν, ὅτι περ ἐξ αὐτοῦ καὶ προσωνομίας ἡξιώξομεν, ξειοτέρας ἢ κατὰ τὸ δοκοῦν τοῖς πολλοῖς οἰκονομίας ἀναγκαῖον ἂν εἴη κατάρξασθαι. 10

II. 1. Διττοῦ δὲ ὄντος τοῦ κατ' αὐτὸν τρόπου, καὶ τοῦ μὲν σώματος ἐοικότος κεφαλῇ, ἣ ξεὸς ἐπινοεῖται, τοῦ δὲ ποσὶ παραβαλλομένου, ἣ τὸν ἐν ἡμῖν ἄνθρωπον ὁμοιοπαῖν τῆς ἡμῶν αὐτῶν ἕνεκεν ὑπέδν σωτηρίας, γένοιτ' ἂν ἡμῖν ἐντεῦξεν ἐντελής ἢ τῶν ἀκολουθῶν ὑπόθεσις, εἰ τῆς 15 κατ' αὐτὸν ἱστορίας ἀπάσης ἀπὸ τῶν κεφαλαιωδεστάτων καὶ κυριωτάτων τοῦ λόγου τὴν ὑφήγησιν ποιησαίμεθα. Ταύτῃ δὲ ἤδη καὶ τῆς Χριστιανῶν ἀρχαιότητος τὸ παλαιὸν ὁμοῦ καὶ ξεοπρεπέες τοῖς νέαν αὐτὴν καὶ ἐκτετοπισμένην, χεῖς καὶ οὐ πρότερον φανεῖσαν ὑπολαμβάνουσιν ἀνα- 20 δεχθήσεται.

2. Γένους μὲν οὖν καὶ ἀξίας, αὐτῆς τε οὐσίας τῆς τοῦ Χριστοῦ καὶ φύσεως οὗτις ἂν εἰς ἐκφρασιν αὐτάρκης γένοιτο λόγος. Ἦ καὶ τὸ πνεῦμα τὸ ξεῖον ἐν προφητείαις "τὴν γενεὰν αὐτοῦ" φησὶ "τίς διηγήσεται;" ὅτι διὸ οὔτε 25 τὸν πατέρα τις ἔγνω, εἰ μὴ ὁ υἱός, οὔτ' αὖ τὸν υἱὸν τις γνοίη ποτὲ κατ' ἀξίαν, εἰ μὴ μόνος ὁ γεννήσας αὐτὸν πατήρ. 3. Τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν, τὸν τε ζῶντα καὶ ἐν ἀρχῇ

παρὰ τῷ πατρὶ τυγχάνοντα θεὸν λόγον τίς ἂν πλὴν τοῦ
 πατρὸς καθεαυτῶς ἐννοήσῃ, πρὸ πάσης κτίσεως καὶ δημι-
 ουργίας ὁρωμένης τε καὶ ἀοράτου τὸ πρῶτον καὶ μόνον τοῦ
 θεοῦ γεννημα, τὸν τῆς κατ' οὐρανὸν λογικῆς καὶ ἀθανάτου
 5 στρατιᾶς ἀρχιστράτηγον, τὸν τῆς μεγάλης βουλῆς ἄγγε-
 λον, τὸν τῆς ἀρρήτου γνώμης τοῦ πατρὸς ὑπουργόν, τὸν
 τῶν ἀπάντων σὺν τῷ πατρὶ δημιουργόν, τὸν δεύτερον μετὰ
 τὸν πατέρα τῶν ὅλων αἴτιον, τὸν τοῦ θεοῦ παῖδα γνήσιον
 καὶ μονογενῆ, τὸν τῶν γεννητῶν ἀπάντων κύριον καὶ θεόν
 10 καὶ βασιλέα, τὸν τὸ κύριος ὁμοῦ καὶ τὸ κράτος αὐτῇ θεότητι
 καὶ δυνάμει καὶ τιμῇ παρὰ τοῦ πατρὸς ὑποδεδεγμένον, ὅτι
 δὴ κατὰ τὰς περὶ αὐτοῦ μυστικὰς τῶν γραφῶν θεολογίας
 "ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ
 θεὸς ἦν ὁ λόγος · πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ-
 15 τοῦ ἐγένετο οὐδὲ ἓν." 4. Τοῦτό τοι καὶ ὁ μέγας Μωυσῆς,
 ὡσὰν προφητῶν ἀπάντων παλαιέτατος, θεῖῳ πνεύματι τὴν
 τοῦ παντὸς οὐσίῳσιν τε καὶ διακόσμησιν ὑπογράφων, τὸν
 κοσμοποιὸν καὶ δημιουργόν τῶν ὅλων αὐτῷ δὴ τῷ Χριστῷ,
 καὶ οὐδὲ ἄλλῳ ἢ τῷ θεῷ δηλαδὴ καὶ πρωτογόνῳ ἑαυτοῦ
 20 λόγῳ τὴν τῶν ὑποβεβηκότων ποίησιν παραχωροῦντα διδά-
 σκει, αὐτῷ τε κοινολογούμενον ἐπὶ τῆς ἀνθρωπογονίας.
 "Εἶπε γάρ" φησὶν "ὁ θεός, ποιήσωμεν ἄνθρωπον κατ'
 εἰκόνα ἡμετέραν καὶ κατ' ὁμοίωσιν." 5. Ταύτην δὲ ἐγγυᾶ-
 ται τὴν φωνὴν προφητῶν ἄλλος, ὃδὲ πως ἐν ὕμνοις θεο-
 25 λογῶν "αὐτὸς εἶπε, καὶ ἐγεννήθησαν · αὐτὸς ἐνετείλατο,
 καὶ ἐκτίσθησαν," τὸν μὲν πατέρα καὶ ποιητὴν εἰσάγων
 ὡσὰν πανηγεμόνα βασιλικῷ νεύματι προστάττοντα, τὸν δὲ
 τούτῳ δευτερεύοντα θεῖον λόγον, οὐχ ἕτερον τοῦ πρὸς
 ἡμῶν κηρυττομένου, ταῖς πατρικαῖς ἐπιτάξεσιν ὑπουργοῦν-

τα. 6. Τοῦτον καὶ ἀπὸ πρώτης ἀνθρωπογονίας πάντες, ὅσοι δὲ δικαιοσύνη καὶ θεοσεβείας ἀρετῇ διαπρέψαι λέγονται, ἀμφὶ τε τὸν μέγαν θεράποντα Μωυσία, καὶ πρὸ γε αὐτοῦ πρῶτος Ἀβραάμ, τούτου τε οἱ παῖδες καὶ ὅσοι μετέπειτα δίκαιοι πεφήνασι καὶ προφήται, καζαροῖς διανοίας ὃ δυνάσιν φαντασζέοντες ἔγνωσάν τε καὶ οἷα θεοῦ παιδὶ τὸ προσῆκον ἀπένευμαν σέβας. 7. Αὐτὸς δὲ οὐδαμῶς ἀπορρηξιμῶν τῆς τοῦ πατρὸς εὐσεβείας διδάσκαλος τοῖς πᾶσι τῆς πατρικῆς καζίστατο γνώσεως. Ὡφθαι γοῦν κύριος ὁ θεὸς ἀνείρηται οἷά τις κοινὸς ἀνθρωπος τῇ Ἀβραάμ καζη- 10 μένῃ παρὰ τὴν ἐρὺν τὴν Μαυβρῇ. Ὁ δ' ὑποπεσὼν αὐτίκα, καίτοι γε ἀνθρωπον ὀφθαλμοῖς ὁρῶν, προσκυνεῖ μὲν ὡς θεόν, ἱκετεύει δὲ ὡς κύριον, ὁμολογεῖ τε μὴ ἀγνωεῖν ὅστις εἴη, ῥήμασιν αὐτοῖς λέγων "κύριε ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποτήσεις κρίσιν;" 8. εἰ ἅλαρ μηδεὶς ἐπιτρέποι 15 λόγος τὴν ἀγέννητον καὶ ἄτρεπτον οὐσίαν θεοῦ τοῦ παντοκράτορος εἰς ἀνδρὸς εἶδος μεταβάλλειν, μηδ' αὖ γεννητοῦ μηδεὶνὸς φαντασίᾳ τὰς τῶν ὁρώντων ὄψεις ἐξαπατᾶν, μηδὲ μὴν ψευδῶς τὰ τοιαῦτα πλάττεσθαι τὴν γραφὴν, θεὸς καὶ κύριος ὁ κρίνων πᾶσαν τὴν γῆν καὶ ποιῶν κρίσιν ἐν ἀν- 20 θρώπῳ ὁρώμενος σχήματι, τίς ἂν ἕτερος ἀναγορεύοιτο, εἰ μὴ φάναι θεὸς τὸ πρῶτον τῶν ὅλων αἴτιον, ἢ μόνος ὁ προὖν αὐτοῦ λόγος; περὶ οὗ καὶ ἐν ψαλμοῖς ἀνείρηται "ἀπέστειλε τὸν λόγον αὐτοῦ, καὶ ἰάσατο αὐτοὺς, καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν." 9. Τοῦτον δεύτε- 25 ρον μετὰ τὸν πατέρα κύριον σαφέστατα Μωυσῆς ἀναγορεύει λέγων "ἔβραξε κύριος ἐπὶ Σόδεμα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ κυρίου." Τοῦτον καὶ τῇ Ἰακώβ αὖτις ἐν ἀνδρὸς φανέντα σχήματι θεὸν ἢ θεία προσαγορεύει γραφῇ,

φάσκοντα τῷ Ἰακώβ "οὐκέτι κληθήσεται τὸ ὄνομά σου
 Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομά σου, ὅτι ἐνίσχυσας
 μετὰ Θεοῦ." "Ὅτε καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τύπου
 ἐκείνου εἶδος Θεοῦ, λέγων "εἶδον γὰρ τὸν Θεὸν πρόσωπον
 5 πρὸς πρόσωπον, καὶ ἐσώθη ἡ ψυχὴ μου." 10. Καὶ μὴν
 οὐδ' ὑποβεβηκότων ἀγγέλων καὶ λειτουργῶν Θεοῦ τὰς ἀνα-
 γραφείσας Θεοφανείας ὑπονοεῖν θέμις, ἐπεὶ καὶ τούτων
 ὅταν τις ἀνθρώποις παραφαίνεται, οὐκ ἐπικρύπτεται ἡ γρα-
 φή, ὀνομαστί οὐ Θεὸν, οὐδὲ μὴν κύριον, ἀλλ' ἀγγέλους χρη-
 10 ματίσαι λέγουσα, ὡς διὰ μυρίων μαρτυριῶν πιστώσασθαι
 ῥάδιον. 11. Τοῦτον καὶ ὁ Μωυσέως διάδοχος Ἰησοῦς
 ὡσὰν τῶν οὐρανίων ἀγγέλων καὶ ἀρχαγγέλων τῶν τε
 ὑπερκοσμίων δυνάμεων ἡγούμενον, καὶ ὡσανεὶ τοῦ πατρὸς
 ὕπαρχον, τὰ δευτερεῖα τῆς κατὰ πάντων βασιλείας τε καὶ
 15 ἀρχῆς ἐμπεπιστευμένον, ἀρχιστράτηγον δυνάμεως κυρίου
 ὀνομάζει, οὐκ ἄλλως αὐτὸν ἢ αὖτις ἐν ἀνθρώπου μορφῇ
 καὶ σχήματι θεωρήσας. 12. Γέγραπται γοῦν "καὶ ἐγενήθη,
 ὡς ἦν Ἰησοῦς ἐν Ἱεριχὼ, καὶ ἀναβλέψας ὁρᾷ ἄνθρωπον
 ἐστηκότα κατέναντι αὐτοῦ, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ
 20 χειρὶ αὐτοῦ, καὶ προσελθὼν Ἰησοῦς εἶπεν, ἡμέτερος εἶ ἢ
 τῶν ὑπεναντίων; καὶ εἶπεν αὐτῷ, ἐγὼ ἀρχιστράτηγος ду-
 νάμεως κυρίου νυνὶ παραγέγονα. Καὶ Ἰησοῦς ἔπεσεν ἐπὶ
 πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ, δέσποτα, τί προ-
 στάσεις τῷ σῷ οἰκέτῃ; καὶ εἶπεν ὁ ἀρχιστράτηγος κυρίου
 25 πρὸς Ἰησοῦν, λύσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ
 τόπος, ἐν ᾧ σὺ ἕστηκας, τόπος ἁγίος ἐστιν." 13. "Εὐξα
 καὶ ἐπιστήσεις ἀπὸ τῶν αὐτῶν ῥημάτων ὅτι μὴ ἕτερος οὗτος
 εἴη τοῦ καὶ Μωυσέϊ κεχρηματικότος, ὅτι διὴ αὐτοῖς ῥήμασι
 καὶ ἐπὶ τῷδέ φησιν ἡ γραφή "ὡς δὲ εἶδε κύριος ὅτι προσά-

γινῆναι, ἐκάλεσεν αὐτὸν κύριος ἐκ τοῦ βράτου λέγων, Μωυ-
 σῇ Μωυσῇ· ὁ δὲ εἶπε τί ἐστι; καὶ εἶπε, μὴ ἐγγίσῃς ὧδε·
 λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ
 σὺ ἕστηκας ἐπ' αὐτοῦ, γῆ ἁγία ἐστί. Καὶ εἶπεν αὐτῷ, ἐγώ
 εἰμι ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ Θεὸς 5
 Ἰσαὰκ καὶ Θεὸς Ἰακώβ." 14. Καὶ ὅτι γέ ἐστιν οὐσία τις
 προκύσμιος ζῶσα καὶ ὑφιστῶσα, ἡ τῷ πατρὶ καὶ Θεῷ τῶν
 ὅλων εἰς τὴν τῶν γεννητῶν ἀπάντων δημιουργίαν ὑπηρετη-
 σαμένη, λόγος Θεοῦ καὶ σοφία χρηματίζουσα, πρὸς ταῖς
 τεξεμέναις ἀποδείξουσιν ἔτι καὶ αὐτῆς ἐξ ἰδίου προσώπου 10
 τῆς σοφίας ἐπακοῦσαι πάρεστι, διὰ Σολομῶνος λευκώτατα
 ὧδέ πως τὰ περὶ αὐτῆς μυσταγωγούσης "ἐγὼ ἡ σοφία
 κατεσκήνωσα βουλήν καὶ γινώσκιν, καὶ ἔννοιαν ἐγὼ ἐπεκα-
 λεσάμην· δι' ἐμοῦ βασιλεῖς βασιλεύουσι, καὶ οἱ δυνάσται
 γράφουσι δικαιοσύνην· δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται, 15
 καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς." 15. Οἷς ἐπιλέγει
 "κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ
 τοῦ αἰῶνος ἐξεμελίωσέ με ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆ-
 σαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ
 ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶ με. Ἦνίκα 20
 ἠτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ, καὶ ὥς ἀσφαλεῖς
 ἐτίθει πηγὰς τῆς ὑπ' οὐρανὸν, ἤμην παρ' αὐτῷ ἀρμόζουσα.
 Ἐγὼ ἤμην ἢ προσέχαιρε, καὶ ἡμέραν δὲ ἠψφραϊνόμεν ἐνώ-
 πιον αὐτοῦ ἐν παντὶ καιρῷ, ὅτε ἠψφραίνετο τὴν οἰκουμένην
 συντελέσας." 16. "Ὅτι μὲν οὖν προῆν, καὶ τισὶν εἰ καὶ μὴ 25
 τοῖς πᾶσιν ὁ Θεὸς λόγος ἐπεφαίνετο, ταῦθ' ἡμῖν ὥς ἐν
 βραχέσιν εἰρήσξω.

17. Τί δὲ οὖν οὐχὶ καθάπερ τανῦν, καὶ πάλαι πρότερον
 εἰς πάντας ἀνθρώπους καὶ πᾶσιν ἔθνεσιν ἐκηρύττετο, ὧδε

ἂν γένοιτο πρόδηλον. Οὐκ ἦν πω χωρεῖν οἷός τε τὴν τοῦ
 Χριστοῦ πάνσοφον καὶ πανάρετον διδασκαλίαν ὃ πάλοι τῶν
 ἀνθρώπων βίος. 18. Εὐξὺς μὲν γὰρ ἐν ἀρχῇ μετὰ τὴν
 πρώτην ἐν μακαρίοις ζωὴν ὃ πρῶτος ἄνθρωπος, ἦττον τῆς
 5 θείας ἐντολῆς φροντίσας, εἰς τοῦτον τὸν θνητὸν καὶ ἐπίκη-
 ρον βίον καταπέπτωκε, καὶ τὴν ἐπάρατον ταυτηνὴ γῆν τῆς
 πάλοι ἐνξέου τρυφῆς ἀντικατηλλάξατο, οἳ τε ἀπὸ τούτου
 τὴν κατ' ἡμᾶς σύμπασαν πληρώσαντες, πολὺ χείρους ἀνα-
 φανέντες ἐκτὸς ἐνός που καὶ δευτέρου, θηριώδη τινὰ τρόπον
 10 καὶ βίον ἀβίωτον ἐπανήρηντο. 19. ἀλλὰ καὶ οὔτε πόλιν
 οὔτε πολιτείαν, οὐ τέχνας, οὐκ ἐπιστήμας ἐπὶ νοῦν ἐβάλ-
 λοντο, νόμων τε καὶ δικαιωμάτων καὶ προσέτι ἀρετῆς καὶ
 φιλοσοφίας οὐδὲ ὀνόματος μετείχον, νομάδες δὲ ἐπ' ἐρημίαις
 οἷά τινες ἄγριοι καὶ ἀπηνεῖς διῆγον, τοὺς μὲν ἐκ φύσεως
 15 προσήκοντας λογισμοὺς, τά τε λογικὰ καὶ ἡμερα τῆς ἀν-
 θρώπων ψυχῆς σπέρματα αὐτοπροαιρέτου κακίας ὑπερ-
 βολῇ διαφθείροντες, ἀνοσιουργίαις δὲ πάσαις ὅλους σφᾶς
 ἐκδεδωκότες, ὥς τοτὲ μὲν ἀλληλοφθορεῖν, τοτὲ δὲ ἀλληλο-
 κτονεῖν, ἄλλοτε δὲ ἀνθρωποβορεῖν, θρομαχίας τε καὶ τὰς
 20 παρὰ τοῖς πᾶσι βωμένας γιγαντομαχίας ἐπιτολμᾶν, καὶ
 γῆν μὲν ἐπιτειχίζειν οὐρανῷ διανοεῖσθαι, μανία δὲ φρονή-
 ματος ἐκτόπου αὐτὸν τὸν ἐπὶ πάντων θεὸν πολεμεῖν παρα-
 σκευάζεσθαι. 20. Ἐφ' οἷς τοῦτον ἑαυτοὺς ἄγουσι τὸν τρό-
 πον κατακλυσμοῖς αὐτοὺς καὶ πυρπολήσεσιν ὥσπερ ἀγρίαν
 25 ὕλην κατὰ πάσης τῆς γῆς κεχυμένην θεὸς ὃ πάντων ἔφορος
 μετήει, λιμοῖς τε συνεχέσι καὶ λοιμοῖς, πολέμοις τε αὖ καὶ
 κεραυνῶν βολαῖς ἄνωξεν αὐτοὺς ὑπετέμνετο, ὥσπερ τινὰ
 δεινὴν καὶ χαλεπωτάτην νόσον ψυχῶν πικροτέροις ἀνέχων
 τοῖς κολαστηρίοις. 21. Τότε μὲν οὖν, ὅτε διὰ πολλὸς ἦν

ἐπικεχυμένος ὀλίγου δεῖν κατὰ πάντων ὁ τῆς κακίας κόρος, οἷα μέξης δευτῆς τὰς ἀπάντων σχεδὸν ἀνθρώπων ἐπισκιά-
 ζούσης καὶ ἐπισκοτούσης ψυχὰς, ἡ πρωτόγονος καὶ πρωτό-
 κτιστος τοῦ Θεοῦ σοφία καὶ αὐτὸς ὁ προὖν λόγος φιλα-
 νθρωπίας ὑπερβολῇ τοτὲ μὲν δι' ὀπτασίας ἀγγέλων τοῖς 5
 ὑποβεβηκόσι, τοτὲ δὲ καὶ δι' ἑαυτοῦ οἷα Θεοῦ δύναμις σωτή-
 ριος ἐνὶ πον καὶ δευτέρῳ τῶν πάλαι Θεοφιλῶν ἀνδρῶν, οὐκ
 ἄλλως ἢ δι' ἀνθρώπου μορφῆς, ὅτι μὴδ' ἑτέρως ἦν δυνατόν,
 αὐτοῖς ὑπεφαίνετο. 22. Ὡς δ' ἤδη διὰ τούτων τὰ Θεοσε-
 βείας σπέρματα εἰς πληθος ἀνδρῶν καταβέβλητο, ὅλον τε 10
 τὸ ἔθνος ἐπὶ τῇ Θεοσεβείᾳ προσανέχον ἀνέκαθεν ἕξ Ἑβραί-
 ων ὑπέστη τοῦτο, τούτοις μὲν ὥσαντι πλήθεσιν ἔτι ταῖς
 παλαιαῖς ἀγωγαῖς ἐκδεδιγμένοις διὰ τοῦ προφήτου Μωυ-
 σέως εἰκόνας καὶ σύμβολα σαββάτου τινὸς μυστικῶν καὶ
 περιτομῆς, ἑτέρων τε νοητῶν Θεωρημάτων εἰσαγωγὰς, ἀλλ' 15
 οὐκ αὐτὰς, ἐναργεῖς παρείδου τὰς μυσταγωγίας. 23. Ὡς
 δὲ τῆς παρὰ τούτοις νομοθεσίας βρομένης, καὶ προῆς εἰκην
 εὐώδους εἰς ἅπαντας ἀνθρώπους διακιδουμένης, ἤδη τότε ἕξ
 αὐτῶν καὶ τοῖς πλείοσι τῶν ἔθνῶν διὰ τῶν πανταχόσε νο-
 μοθετῶν τε καὶ φιλοσόφων ἡμέρωτο τὰ φρονήματα, τῆς 20
 ἀγρίας καὶ ἀπηνοῦς θηριωδίας ἐπὶ τὸ πρᾶον μεταβεβλημέ-
 νης, ὥς καὶ εἰρήνην βασιῆαν φιλίας τε καὶ ἐπιμιξίας πρὸς
 ἀλλήλους ἔχαιν, τηλικαῦτα πᾶσι δὴ λοιπὸν ἀνθρώποις καὶ
 τοῖς ἀνὰ τὴν οἰκουμένην ἔθνεσιν, ὥσαν προωφελημένοις
 καὶ ἤδη τυγχάνουσιν ἐπιτηδεύουσιν πρὸς παραδοχὴν τῆς τοῦ 25
 πατρὸς γνώσεως, ὁ αὐτὸς δὴ πάλιν ἐκεῖνος ὁ τῶν ἀρρή-
 των διδάσκαλος, ὁ ἐν πᾶσιν ἀγαθοῖς τοῦ πατρὸς ὑπουργός,
 ὁ Θεὸς καὶ οὐράνιος τοῦ Θεοῦ λόγος, δι' ἀνθρώπου κατὰ
 μὴδὲν σώματος οὐσίᾳ τὴν ἡμετέραν φύσιν διαλλάττοντας,

ἀρχομένης τῆς Ῥωμαίων βασιλείας ἐπιφανείς, τοιαῦτα
 ἔδρασέ τε καὶ ἔπαθεν, οἷα ταῖς προφητείαις ἀκόλουθα ἦν,
 ἄνθρωπον ὁμοῦ καὶ θεὸν ἐπιδημήσειν τῷ βίῳ παραδόξων
 ἔργων ποιητὴν, καὶ τοῖς πᾶσιν ἔνεσι διδάσκαλον τῆς τοῦ
 5 πατρὸς εὐσεβείας ἀναδειχθήσεσθαι, τό τε παράδοξον αὐτοῦ
 τῆς γενέσεως καὶ τὴν καινὴν διδασκαλίαν καὶ τῶν ἔργων
 τὰ θαυμάσια, ἐπὶ τε τούτοις τοῦ θανάτου τὸν τρόπον, τὴν
 τε ἐκ νεκρῶν ἀνάστασιν, καὶ τὴν ἐπὶ πᾶσιν εἰς οὐρανούς
 ἔνθεον ἀποκατάστασιν αὐτοῦ προκηρυττούσαις. 24. Τὴν
 10 γοῦν ἐπὶ τέλει βασιλείαν αὐτοῦ Δανιὴλ ὁ προφήτης συνό-
 ρων θείῳ πνεύματι ὧδέ πως ἐξεφορεῖτο, ἄνθρωπινώτερον
 τὴν θεοπτίαν ὑπογράφων. “Ἐθεώρουν γὰρ” φησὶν “ἕως
 οὗ θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο. Καὶ τὸ
 ἔνδυμα αὐτοῦ λευκὸν ὥσεί χιών, καὶ ἡ θρίξ τῆς κεφαλῆς
 15 αὐτοῦ ὥσεί ἔριον καθαρὸν, ὁ θρόνος αὐτοῦ φλόξ πυρὸς, οἱ
 τροχοὶ αὐτοῦ πῦρ φλέγον. Ποταμὸς πυρὸς εἴλκεν ἔμπρο-
 σθεν αὐτοῦ. Χίλια χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύ-
 ριαι μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ. Κριτήριον
 ἐκάθισε καὶ βίβλοι ἠνεύχθησαν.” 25. Καὶ ἐξῆς “Ἐθεώ-
 20 ρουν” φησὶ “καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὥσεί
 υἱὸς ἀνθρώπου ἐρχόμενος, καὶ ἕως τοῦ παλαιοῦ τῶν ἡμε-
 ρῶν ἔφθασε, καὶ ἐνώπιον αὐτοῦ προσηνέχθη· καὶ αὐτῷ
 ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ
 λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ δολεύουσιν. Ἡ ἐξουσία αὐ-
 25 τοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται. Καὶ ἡ βασι-
 λεία αὐτοῦ οὐ διαφθαρήσεται.” 26. Ταῦτα δὲ σαφῶς οὐκ
 ἐφ’ ἕτερον, ἀλλ’ ἐπὶ τὸν ἡμέτερον σωτῆρα, τὸν ἐν ἀρχῇ
 πρὸς τὸν θεὸν θεὸν λόγον ἀναφέροίτο ἂν, υἱὸν ἀνθρώ-
 που διὰ τὴν ὑστάτην ἐνανθρώπησιν αὐτοῦ χρηματίζοντα.

27. Ἀλλὰ γὰρ ἐν οἰκείοις ὑπομνήμασι τὰς περὶ τοῦ σωτήρος
 ἡμῶν Ἰησοῦ Χριστοῦ προφητικὰς ἐκλογὰς συναγαγόντες,
 ἀποδεικτικώτερόν τε τὰ περὶ αὐτοῦ δηλούμενα ἐν ἑτέροις
 συστήσαντες, τοῖς εἰρημενοῖς ἐπὶ τοῦ παρόντος ἀρκιστη-
 σόμεθα.

5

III. [Nic. H. E. I, 4.] 1. Ὅτι δὲ καὶ αὐτὸ τοῦτομα τοῦ
 τε Ἰησοῦ καὶ διὰ καὶ τὸ τοῦ Χριστοῦ παρ' αὐτοῖς τοῖς πάλαι
 φιλοφίλεσι προφήταις τετίμητο ἤδη καιρὸς ἀποδακνύναι.
 2. Σεπτὸν ὥς ἐν μάλιστα καὶ ἑνδοξον τὸ Χριστοῦ ὄνομα
 πρῶτος αὐτὸς γνωρίσας Μωυσῆς, τύπους οὐρανίων καὶ 10
 σύμβολα μυστηριώδεις τε εἰκόνας ἀκολουθῶς χρησιμῶ φή-
 σαντι αὐτῷ "ὄρα, ποιήσεις πάντα κατὰ τὸν τύπον τὸν
 δειχθέντα σοι ἐν τῷ ὄρει" παραδιδόντες, ἀρχιερέα θεοῦ, ὡς
 ἐνῆν μάλιστα δυνατόν, ἀνθρώπον ἐπιφημίσας, τοῦτον
 Χριστὸν ἀναγορεύει. Καὶ ταύτη γε τῇ κατὰ τὴν ἀρχιερω- 15
 σύνην ἀξίᾳ, πᾶσαν ὑπερβαλλούσῃ παρ' αὐτῷ τὴν ἐν ἀν-
 θρώποις προεδρίαν, ἐπὶ τιμῇ καὶ δόξῃ τὸ τοῦ Χριστοῦ
 περιτίθησιν ὄνομα. Οὕτως ἄρα τὸν Χριστὸν θεῖόν τι
 χρῆμα ἠπίστατο. 3. Ὁ δ' αὐτὸς καὶ τὴν τοῦ Ἰησοῦ προ-
 σηγορίαν εἰς μάλα πνεύματι θεῷ προῖδὼν πάλιν τινὸς 20
 ἐξαιρέτου προνομίας καὶ ταύτην ἀξιοῖ. Οὐποτε γοῦν πρό-
 τερον ἐκφωνησέν εἰς ἀνθρώπους πρὶν ἢ Μωυσέα γνωσθῆ-
 ναι τὸ τοῦ Ἰησοῦ πρόσρημα τούτῳ Μωυσῆς πρώτῳ καὶ
 μόνῳ περιτίθησιν, ὃν κατὰ τύπον αὔξεις καὶ σύμβολον
 ἔγνω μετὰ τὴν αὐτοῦ τελευταίην διαδεξιόμενον τὴν κατὰ πάν- 25
 των ἀρχήν. 4. Οὐ πρότερον γοῦν τὸν αὐτοῦ διάδοχον τῇ
 τοῦ Ἰησοῦ κεχηρμένον προσηγορίᾳ, ὀνόματι δὲ ἑτέρῳ τῷ
 Λύσῃ, ὅπερ οἱ γεννήσαντες αὐτῷ τέθειντο, καλούμενον,
 Ἰησοῦν αὐτὸς ἀναγορεύει, γέρας ὥσπερ τίμιον παντὸς

πολὸν μεῖζον βασιλικοῦ διαδήματος τοῦνομα αὐτῷ δωρού-
 μενος, ὅτι δὴ καὶ αὐτὸς ὁ τοῦ Ναυῆ Ἰησοῦς τοῦ σωτῆρος
 ἡμῶν τὴν εἰκόνα ἔφερε, τοῦ μόνου μετὰ Μωυσέα καὶ τὸ
 συμπέρασμα τῆς δι' ἐκείνου παραδοξείσης συμβολικῆς
 5 λατρείας, τῆς ἀληθοῦς καὶ καθαρωτάτης εὐσεβείας τὴν
 ἀρχὴν διαδεξαμένου. 5. Καὶ Μωυσῆς μὲν ταύτη πη δυσὶ
 τοῖς κατ' αὐτὸν ἀρετῇ καὶ δόξῃ παρὰ πάντα τὸν λαὸν προ-
 φέρουσιν ἄνθρωποις, τῷ μὲν ἀρχιερεῖ, τῷ δὲ μετ' αὐτὸν
 ἡγησομένῳ, τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προση-
 10 γορίαν ἐπὶ τιμῇ τῇ μεγίστῃ περιτέθειται. 6. Σαφῶς δὲ καὶ
 οἱ μετὰ ταῦτα προφῆται ὀνομαστὶ τὸν Χριστὸν προαναφω-
 νοῦσιν, ὁμοῦ τὴν μέλλουσαν ἔσεσθαι κατ' αὐτοῦ συσκευὴν
 τοῦ Ἰουδαίων λαοῦ, ὁμοῦ δὲ καὶ τὴν τῶν ἔθνῶν δι' αὐτοῦ
 κλῆσιν προμαρτυρόμενοι, τοτὲ μὲν ὥδέ πως Ἰερεμίας λέγων
 15 "πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη
 ἐν ταῖς διαφθοραῖς αὐτῶν, οὗ εἶπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζή-
 σόμεθα ἐν τοῖς ἔθνεσι," τοτὲ δὲ ἀμήχανων Δαβίδ, διὰ τού-
 των "ἵνα τί ἐφρύαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;
 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχη-
 20 σαι ἐπὶ τὸ αὐτὸ, κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ
 αὐτοῦ." Οἷς ἐξῆς ἐπιλέγει ἐξ αὐτοῦ δὴ προσώπου τοῦ
 Χριστοῦ "κύριος εἶπε πρὸς με, υἱός μου εἶ σὺν, ἐγὼ σήμερον
 γεγέννηκά σε. Αἴτησαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν
 κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς
 25 γῆς." 7. Οὐ μόνους δὲ ἄρα τοὺς ἀρχιερωσύνην τετιμημέ-
 νους, ἐλαίῳ σκευαστῷ τοῦ συμβόλου χρισμένους ἔνεκα, τὸ
 τοῦ Χριστοῦ κατεκόσμη παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ
 τοὺς βασιλείας, οὓς καὶ αὐτοὺς νεύματι ξείῳ προφῆται
 χρίοντες εἰκονικοὺς τινας Χριστοὺς ἀπειργάζοντο, "ὅτι δὴ

καὶ αὐτοὶ τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ
πάντων βασιλεύοντος θείου λόγου βασιλικῆς καὶ ἀρχικῆς
ἐξουσίας τοὺς τύπους δι' ἑαυτῶν ἔφερον. 8. Ἦδη δὲ καὶ
αὐτῶν τῶν προφητῶν τινὰς διὰ χοίσματος Χριστοῦς ἐν
τύπῳ γεγονέναι παρειλήφαιεν, ὥς τούτους ἅπαντας τὴν 5
ἐπὶ τὸν ἀλητῆ Χριστὸν, τὸν ἔνθεον καὶ οὐράνιον λόγον,
ἀναφορὰν ἔχειν, μόνον ἀρχιερέα τῶν ὅλων καὶ μόνον ἀπά-
σης κτίσεως βασιλέα καὶ μόνον προφητῶν ἀρχιπροφήτην
τοῦ πατρὸς τυγχάνοντα. 9. Τούτου δ' ἀπόδειξις τὸ μηδένα
πῶ τῶν πάλοι διὰ τοῦ συμβόλου κεχρισμένων, μήτε ἱερέων 10
μήτε βασιλέων μήτε μὴν προφητῶν, τοσαύτην ἀρετῆς ἐν-
θέου δύναμιν κτήσασθαι, ὅσην ὁ σωτὴρ καὶ κύριος ἡμῶν
Ἰησοῦς ὁ μόνος καὶ ἀληθινὸς Χριστὸς ἐπιδέδεικται. 10.
Οὐδεὶς γέ τοι ἐκείνων καίπερ ἀξιώματι καὶ τιμῇ ἐπὶ πλεί-
στασι ὅσαις γενεαῖς παρὰ τοῖς οἰκείοις διαλαμψάντων τοὺς 15
ὑπηκόους πώποτε ἐκ τῆς περὶ αὐτοὺς εἰκονικῆς τοῦ Χριστοῦ
προσρήσεως Χριστιανοὺς ἐπιφώμισεν· ἀλλ' οὐδὲ σεβάσμιός
τινι τούτων πρὸς τῶν ὑπηκόων ὑπῆρξε τιμὴ· ἀλλ' οὐδὲ
μετὰ τὴν τελευταίην τοσαύτην διάθεσιν, ὥς καὶ ὑπεραποθνή-
σκειν ἐτοίμως ἔχειν τοῦ τιμωμένου· ἀλλ' οὐδὲ πάντων τῶν 20
ἀνὰ τὴν οἰκουμένην ἐθνῶν περὶ τινὰ τῶν τότε τοσαύτην γέ-
γονε κίνησιν, ἐπεὶ μηδὲ τοσοῦτον ἐν ἐκείνοις ἢ τοῦ συμβό-
λου δύναμις οἷα τε ἦν ἐνεργεῖν, ὅσον ἢ τῆς ἀληθείας παρά-
στασις διὰ τοῦ σωτῆρος ἡμῶν ἐνδεικνυμένη· 11. Ὅς οὐτε
σύμβολα καὶ τύπους ἀρχιερωσύνης παρὰ του λαβόν, ἀλλ' 25
οὐδὲ γένος τὸ περὶ σῶμα ἐξ ἱερωμένων κατὰγον, οὐδ' ἀν-
δρῶν δορυφορίαις ἐπὶ βασιλείαν προαχθεῖς, οὐδὲ μὴν προ-
φήτης ὁμοίως τοῖς πάλοι γενόμενος, οὐδ' ἀξίας ὅλως ἢ
τινος παρὰ Ἰουδαίοις τυχὼν προεδρίας, ὅμως τοῖς πᾶσιν

εἰ καὶ μὴ τοῖς συμβόλοις, ἀλλ' αὐτῇ γε τῇ ἀληθείᾳ παρὰ
 τοῦ πατρὸς κεκόσμητο. 12. Οὐχ ὁμοίων δ' οὖν οἷς προ-
 ειρήκαμεν τυχόν, πάντων ἐκείνων καὶ Χριστὸς μᾶλλον
 ἀνηγόρευται. Καὶ ὥσάν μόνος καὶ ἀληθὴς αὐτὸς ὢν ὁ
 5 Χριστὸς τοῦ Θεοῦ Χριστιανῶν τὸν πάντα κόσμον τῆς ὄντως
 σεμνῆς καὶ ἱερᾶς αὐτοῦ προσηγορίας κατέπλησεν, οὐκέτι
 τύπους οὐδὲ εἰκόνας, ἀλλ' αὐτὰς γυμνὰς ἀρετὰς καὶ βίον
 οὐράνιον αὐτοῖς ἀληθείας δόγμασι τοῖς θιασώταις παρα-
 δούς. 13. Τό τε χρίσμα, οὐ τὸ διὰ σωμάτων σκευαστὸν,
 10 ἀλλ' αὐτὸ δὴ πνεύματι θείῳ τὸ θεοπρεπές, μετοχῇ τῆς
 ἀγεννήτου καὶ πατρικῆς θεότητος ἀπειλήφει. Ὁ καὶ αὐτὸ
 πάλιν Ἡσαΐας διδάσκει, ὥσάν ἐξ αὐτοῦ Χριστοῦ ὧδέ πως
 ἀναβοῶν "πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ ἔνεκεν ἔχρισέ με,
 εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι αἰχμαλώ-
 15 τοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν." 14. Καὶ οὐ μόνος
 γε Ἡσαΐας, ἀλλὰ καὶ Δαβὶδ εἰς τὸ αὐτοῦ πρόσωπον ἀνα-
 φωνεῖ λέγων "ὁ θρόνος σου, Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶ-
 νος, ῥάβδος ἐκθύτητος ἢ ῥάβδος τῆς βασιλείας σου.
 Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο
 20 ἔχρισέ σε ὁ Θεός ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ
 τοὺς μετόχους σου." Ἐν οἷς ὁ λόγος ἐν μὲν τῷ πρώτῳ
 στίχῳ Θεὸν αὐτὸν ἐπιφημίζει, ἐν δὲ τῷ δευτέρῳ σκήπτρῳ
 βασιλικῷ τιμᾷ. 15. Εἴθ' ἐξῆς ὑποβάς μετὰ τὴν ἔνθεον
 καὶ βασιλικὴν δύναμιν τρίτῃ τάξει Χριστὸν αὐτὸν γεγονότα
 25 ἑλαίῳ, οὐ τῷ ἐξ ὕλης σωμάτων, ἀλλὰ τῷ ἐνθέῳ τῆς ἀγαλ-
 λιάσεως ἡλειμμένον παρίστησι, παρὸ καὶ τὸ ἐξαίρετον αὐ-
 τοῦ καὶ πολὺν κρεῖττον καὶ διάφορον τῶν πάλοι διὰ τῶν
 εἰκόνων σωματικώτερον κεχρισμένων ὑποσημαίνει. 16. Καὶ
 ἀλλαχοῦ δὲ ὁ αὐτὸς ὧδέ πως τὰ περὶ αὐτοῦ δηλοῖ λέγων

"εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ὥς ἂν
 ζω τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου," καὶ "ἐκ
 γαστροῦς πρὸ ἑωσφόρου ἐγέννησά σε. "Ωμοσε κύριος καὶ
 οὐ μεταμεληθήσεται· σὺ εἴ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
 τάξιν Μελχισεδέκ." 17. Οὗτος δὲ εἰσάγεται ἐν τοῖς ἱεροῖς 5
 λόγοις ὁ Μελχισεδέκ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, οὐκ ἐν
 σκευαστῇ τιμῇ χρίσματι ἀναδειγμένος, ἀλλ' οὐδὲ διαδοχῇ
 γένους προσήκων τῇ κατ' Ἑβραίους ἱερωσύνῃ. Διὸ κατὰ
 τὴν αὐτοῦ τάξιν, ἀλλ' οὐ κατὰ τὴν τῶν ἄλλων σύμβολα
 καὶ τύπους ἀνεληφόντων Χριστὸς καὶ ἱερεὺς μετ' ὅρκου 10
 παραλήψεως ὁ σωτὴρ ἡμῶν ἀνηγόρευται. 18. "Οἶεν οὐδὲ
 σωματικῶς παρὰ Ἰουδαίοις χρισθῆντα αὐτὸν ἡ ἱστορία πα-
 ραδίδωσιν, ἀλλ' οὐδ' ἐκ φυλῆς τῶν ἱερωμένων γενόμενον,
 ἐξ αὐτοῦ δὲ τοῦ Θεοῦ πρὸ ἑωσφόρου μὲν, τουτέστι πρὸ τῆς
 τοῦ κόσμου συστάσεως οὐσιωμένον, ἀθάνατον δὲ καὶ ἀγήρω 15
 τὴν ἱερωσύνην εἰς τὸν ἄπειρον αἰῶνα διακατέχοντα. 19.
 Τῆς δ' εἰς αὐτὸν γενομένης ἀσωμάτου καὶ ἐνθέου χρίσεως
 μέγα καὶ ἐναργὲς τεκμήριον τὸ μόνον αὐτὸν ἐξ ἀπάντων
 τῶν πώποτε εἰσέτι καὶ νῦν παρὰ πᾶσιν ἀνθρώποις κατ'
 ὅλου τοῦ κόσμου Χριστὸν ἐπιφημίζεσθαι, ὁμολογεῖσθαι τε 20
 καὶ μαρτυρεῖσθαι πρὸς ἀπάντων ἐπὶ τῇ προσηγορίᾳ, παρά
 τε Ἑλλήσι καὶ βαρβάροις μνημονεύεσθαι, καὶ εἰσέτι καὶ
 νῦν παρὰ τοῖς ἀνὰ τὴν οἰκουμένην αὐτοῦ θιασώταις τιμᾶ-
 σθαι μὲν ὡς βασιλέα, θαυμάζεσθαι δὲ ὑπὲρ προφήτην,
 δοξάζεσθαι τε ὡσὰν ἀληθεῖ καὶ μόνον Θεοῦ ἀρχιερέα, καὶ 25
 ἐπὶ πᾶσι τούτοις οἷα Θεοῦ λόγον προόντα καὶ πρὸ αἰώνων
 ἀπάντων οὐσιωμένον, τὴν σεβάσμιον τιμὴν παρὰ τοῦ πα-
 τρός ὑπεληφόντα, καὶ προσκυνεῖσθαι ὡσὰν Θεόν. 20. Τό
 γε μὴν ἀπάντων παραδοξότατον, ὅτι μὴ φωναῖς αὐτὸ μόνον

καὶ ῥημάτων φόφοις αὐτὸν γεραίρομεν οἱ κατωσιώμενοι αὐτῷ, ἀλλὰ καὶ πάσῃ διαδέσει ψυχῆς, ὥς καὶ αὐτῆς προτιμῶν τῆς ἑαυτῶν ζωῆς τὴν εἰς αὐτὸν μαρτυρίαν.

- IV. [Nic. H. E. I, 5.] 1. Ταῦτα μὲν οὖν ἀναγκαίως πρὸ
 5 τῆς ἱστορίας ἐνταῦθά μοι κείσθω, ὥς ἂν μὴ νεώτερόν τις εἶναι νομίσειε τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν διὰ τοὺς τῆς ἐνσάρκου πολιτείας αὐτοῦ χρόνους. Ἵνα δὲ μηδὲ τὴν διδασκαλίαν αὐτοῦ νέαν εἶναι καὶ ξένην, ὥσπερ ὑπὸ νέου καὶ μηδὲν τῶν λοιπῶν διαφέροντος ἀνθρώ-
 10 που συστᾶσάν τις ὑπονοήσειε, φέρε βραχεία καὶ περὶ τούτου διαλάβωμεν. 2. Ἄρτι μὲν ὁμολογουμένως τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίας νεωστὶ πᾶσιν ἀνθρώποις ἐπιλαμψέσης, νέον ὁμολογουμένως ἔθνος οὐ μικρὸν οὐδ' ἐπὶ γωνίας ποι γῆς ἰδρυμένον, ἀλλὰ καὶ πάντων τῶν
 15 ἔθνων πολυανθρώποτάτον τε καὶ ξεοσεβέστατον, ταύτῃ τε ἀνώλεθρον καὶ ἀήττητον, ἣ καὶ εἰς αἰὲς τῆς παρὰ θεοῦ βοηθείας τυγχάνει, χρόνων προξেসμῖαις ἀρρήτοις ἀξρόως οὕτως ἀναπέφηνε, τὸ παρὰ τοῖς πᾶσι τῇ τοῦ Χριστοῦ προσηγορίᾳ τετιμημένον. 3. Τοῦτο καὶ προφητῶν κατεπλάγη τις
 20 θείου πνεύματος ὀφθαλμῷ τὸ μέλλον ἔσεσθαι προξεωρήσας, ὥς καὶ τάδε ἀναφθέγγασθαι “ τίς ἤκουσε τοιαῦτα, καὶ τίς ἐλάλησεν οὕτως; εἰ ὠδινε γῇ ἐν μιᾷ ἡμέρᾳ, καὶ εἰ ἐτέχθη ἔθνος εἰσάπαξ.” Ὑποσημαίνει δὲ πως καὶ τὴν μέλλουσαν ὁ αὐτὸς προσηγορίαν λέγων “ τοῖς δὲ δουλεύουσίν μοι κλη-
 25 θήσεται ὄνομα καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς.” 4. Ἄλλ' εἰ καὶ νέοι σαφῶς ἡμεῖς, καὶ τοῦτο καινόν οὕτως ὄνομα τὸ Χριστιανῶν ἀρτίως παρὰ πᾶσιν ἔθνεσι γνωρίζεται, ὁ βίος δ' οὖν ὅμως καὶ τῆς ἀγωγῆς ὁ τρόπος αὐτοῖς ἐνσεβείας δόγμασιν ὅτι μὴ ἔναγχος ὑφ' ἡμῶν ἐπιπέπλασται, ἐκ

πρώτης δὲ ὡς εἰπεῖν ἀνθρωπογονίας φυσικαῖς ἐννοίαις τῶν
 πάλαι θεοφιλῶν ἀνδρῶν κατωρξοῦτο, ὧδέ πως ἐπιδείξομεν.
 5. Οὐ νέον, ἀλλὰ καὶ παρὰ πᾶσιν ἀνθρώποις ἀρχαιότητι
 τετιμημένον ἔθνος, τοῖς πᾶσι καὶ αὐτὸ γνῶριμον, τὸ Ἑβραί-
 ων τυγχάνει. Λόγοι δὲ παρὰ τούτῳ καὶ γράμματα παλαι- 5
 οὺς ἄνδρας περιέχουσι, σπανίους μὲν καὶ ἀριζμῶ ῥαχεῖς,
 ἀλλ' ὁμῶς εὐσεβεῖα καὶ δικαιοσύνη καὶ πάσῃ τῇ λοιπῇ δι-
 νεγκόντας ἀρετῇ, πρὸ μὲν γε τοῦ κατακλυσμοῦ διαφόρους,
 μετὰ δὲ καὶ τοῦτον ἑτέρους τῶν τε τοῦ Νῶε παίδων καὶ ἀπο-
 γόνων, ἀτὰρ καὶ τὸν Ἀβραάμ, ὃν ἀρχηγὸν καὶ προπάτορα 10
 σφῶν αὐτῶν παῖδες Ἑβραίων αὐχοῦσι. 6. Πάντας δὲ ἐκεί-
 νους ἐπὶ δικαιοσύνῃ μεμαρτυρημένους, ἐξ αὐτοῦ Ἀβραάμ
 ἐπὶ τὸν πρῶτον ἀνοῦσιν ἄνθρωπον, ἔργῳ Χριστιανούς
 εἰ καὶ μὴ ὀνόματι προσειπῶν τις οὐκ ἂν ἐκτὸς βάλῃ τῆς
 ἀληθείας. 7. Ὁ γάρ τοι δηλοῦν ἐξέλει τοῦνομα τὸ Χρι- 15
 στιανοῦ, ἄνδρα διὰ τῆς τοῦ Χριστοῦ γνώσεως καὶ διδασκα-
 λίας, σωφροσύνῃ καὶ δικαιοσύνῃ, καρτερίᾳ τε βίου καὶ ἀρε-
 τῆς ἀνδρείᾳ, εὐσεβείας τε ὁμολογίᾳ ἑνὸς καὶ μόνου τοῦ ἐπὶ
 πάντων θεοῦ διαπρέπειν, τοῦτο πᾶν ἐκείνοις οὐ χεῖρον
 ἡμῶν ἐσπουδάζετο. 8. Οὐτ' οὖν σώματος αὐτοῖς περιτο- 20
 μῆς ἔμελεν, ὅτι μηδὲ ἡμῖν, οὔτε σαββάτων ἐπιτηρήσεως, ὅτι
 μηδὲ ἡμῖν · ἀλλ' οὐδὲ τῶν τοιῶνδε τροφῶν παραφυλακῆς,
 οὐδὲ τῶν ἄλλων διαστολῆς, ὅσα τοῖς μετέπειτα πρῶτος
 ἀπάντων Μωυσῆς ἀρξάμενος ἐν συμβόλοις τελεῖσθαι πα-
 ραδίδωκεν, ὅτι μηδὲ νῦν Χριστιανῶν τὰ τοιαῦτα · ἀλλὰ καὶ 25
 σαφῶς αὐτὸν ἤδεσαν τὸν Χριστὸν τοῦ θεοῦ, εἴ γε ὧφθαι
 μὲν τῷ Ἀβραάμ, χρηματίσαι δὲ τῷ Ἰσαάκ, λελαληκέναι δὲ
 τῷ Ἰακώβ, Μωυσῇ τε καὶ τοῖς μετὰ ταῦτα προφήταις ὁμι-
 ληκέναι προδεδεικται. 9. Ἐνθεν αὐτοὺς δὴ τοὺς θεοφιλεῖς

ἐκείνους εὐροῖς ἂν καὶ τῆς τοῦ Χριστοῦ κατηξιωμένους προσωνυμίας, κατὰ τὴν φάσκουσαν περὶ αὐτῶν φωνήν “ μὴ ἄψῃσθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεῦσεσθε.” 10. “Ὡστε σαφῶς πρώτην ἡγεῖσθαι δεῖν καὶ
5 πάντων παλαιτάτην τε καὶ ἀρχαιοτάτην θεοσεβείας εὕρεσιν, αὐτῶν ἐκείνων δὴ τῶν ἀμφὶ τὸν Ἀβραὰμ θεοφιλῶν ἀνδρῶν, τὴν ἀρτίως διὰ τῆς τοῦ Χριστοῦ διδασκαλίας πᾶσιν ἔγνωσι κατηγγελημένην. 11. Εἰ δὲ δὴ μακρῷ ποῦ ὕστερον χρόνῳ περιτομῆς φασι τὸν Ἀβραὰμ ἐντολὴν εἰληφέναι, ἀλλὰ γε
10 πρὸ ταύτης δικαιοσύνην διὰ πίστεως μαρτυρηθεὶς ἀνείρηται, ὧδέ πως φάσκοντος τοῦ Θεοῦ λόγου “ ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.” 12. Καὶ δὴ τοιούτῳ πρὸ τῆς περιτομῆς γεγονότι χρησμός ὑπὸ τοῦ φήναντος ἑαυτὸν αὐτῷ Θεοῦ (οὗτος δ' ἦν αὐτὸς ὁ Χριστὸς
15 ὁ τοῦ Θεοῦ λόγος) περὶ τῶν ἐν τοῖς μετέπειτα χρόνοις τὸν ὅμοιον αὐτῷ δικαιοῦσθαι τρόπον μελλόντων ῥήμασιν αὐτοῖς προεπήγγελται λέγων “ καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. Καὶ ὥς ὅτι ἔσται εἰς ἔθνος μέγα καὶ πολὺ. Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς
20 γῆς.” 13. Τοῦτῳ δὲ καὶ ἐπιστῆσαι εἰς ἡμᾶς ἐκπεπληρωμένῳ πάρεστι. Πίστει μὲν γὰρ ἐκεῖνος τῇ εἰς τὸν ὀφθέντα αὐτῷ τοῦ Θεοῦ λόγον τὸν Χριστὸν δεδικαίωτο, πατρῶας μὲν ἀποστάς δεισιδαιμονίας καὶ πλάνης βίου προτέρας, ἕνα δὲ τὸν ἐπὶ πάντων ὁμολογήσας Θεόν, καὶ τοῦτον ἔργοις ἀρε-
25 τῆς, οὐχὶ δὲ ῥησκειᾷ νόμου τοῦ μετὰ ταῦτα Μωυσέως σεραπεύσας. Τοιούτῳ τε ὄντι εἴρητο ὅτι δὴ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ πάντα τὰ ἔθνη ἐν αὐτῷ εὐλογηθήσονται. 14. Ἔργοις δὲ λόγων ἐναργεστέροις ἐπὶ τοῦ παρόντος παρὰ μόνους Χριστιανοῖς κατ' ὅλης τῆς οἰκουμένης ἀσκούμενος

αὐτὸς ἐκαῖνος ὁ τῆς Θεοσεβείας τοῦ Ἀβραάμ ἀναπίφνη-
 τρόπος. 15. Τί δὴ οὖν λοιπὸν ἐμποδὼν ἂν εἴη, μὴ οὐχὶ
 εἶνα καὶ τὸν αὐτὸν βίον τε καὶ τρόπον εὐσεβείας ἡμῶν τε
 τοῖς ἀπὸ Χριστοῦ καὶ τοῖς πρόπαλαι Θεοφιλέσιν ὁμολο-
 γεῖν; ὥστε μὴ γίαν καὶ ξένην, ἀλλ' εἰ δεῖ φάναι ἀληθεύ- 5
 οντα, πρῶτην ὑπάρχειν καὶ μόνην καὶ ἀληθῆ κατόρθωσιν
 εὐσεβείας τὴν διὰ τῆς τοῦ Χριστοῦ διδασκαλίας παραδο-
 θεῖσαν ἡμῶν ἀποδείκνυσθαι. Καὶ ταῦτα μὲν ὧδε ἐχέτω.

V. [Nic. II. II. I. 6.] 1. Φέρε δὲ ἤδη μετὰ τὴν δέουσαν
 προκατασκευὴν τῆς προτεθείσης ἡμῶν ἐκκλησιαστικῆς ἱστο- 10
 ρίας ἤδη λοιπὸν ἀπὸ τῆς ἐνσάρκου τοῦ σωτῆρος ἡμῶν ἐπι-
 φανείας οἷά τις οὐδοιπορίας ἐφαψόμεθα, τὸν τοῦ λόγου
 πατέρα Θεὸν καὶ τὸν δηλούμενον αὐτὸν Ἰησοῦν Χριστὸν
 τὸν σωτῆρα καὶ κύριον ἡμῶν, τὸν οὐράνιον τοῦ Θεοῦ λόγον
 βουζὸν ἡμῶν καὶ συνεργὸν τῆς κατὰ τὴν διήγησιν ἀληθείας 15
 ἐπιμαλεσάμενοι. 2. Ἦν δὲ οὖν τοῦτο δεύτερον καὶ τεσσα-
 ρακοστὸν ἔτος τῆς Αὐγούστου βασιλείας, Αἰγύπτου δ' ὑπο-
 ταγῆς καὶ τελευτῆς Ἀντωνίου καὶ Κλεοπάτρας, εἰς ἣν
 ὑστάτην ἢ κατ' Αἴγυπτον τῶν Πτολεμαίων κατέληξε δυνα-
 στία, ὅγδοον ἔτος καὶ εἰκοστὸν, ὁπνῆκα ὁ σωτὴρ ἡμῶν 20
 καὶ κύριος Ἰησοῦς Χριστὸς ἐπὶ τῆς τότε ἀπογραφῆς πρώ-
 τῆς, ἡγεμονεύοντος Κυρίου τῆς Συρίας, ἀκολουθῶς ταῖς
 περὶ αὐτοῦ προφητείαις, ἐν Βηθλεὲμ γεννᾶται τῆς Ἰουδαίας.
 3. Ταύτης δὲ τῆς κατὰ Κυρίνιον ἀπογραφῆς καὶ ὁ τῶν παρ'
 Ἑβραίοις ἐπισημώτατος ἱστορικῶν Φλαύιος Ἰώσηπος μνη- 25
 μονεύει, καὶ ἄλλην ἐπισυνάπτων ἱστορίαν περὶ τῆς τῶν Γα-
 λιλαίων κατὰ τοὺς αὐτοὺς ἐπιφυκίσεως χρόνους αἰρίσεως,
 ἥς καὶ παρ' ἡμῶν ὁ Λουκᾶς ἐν ταῖς Πράξεσι μνήμην ὧδε
 πως λέγων πεποιήται "μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γα-

λιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν
 ὀπίσω αὐτοῦ, κακεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπέσκη-
 σαν αὐτῷ διεσκορπίσθησαν.” 4. Τούτοις δ’ οὖν καὶ ὁ δεδη-
 λωμένος ἐν ὀκτωκαιδεκάτῃ τῆς ἀρχαιολογίας συνάδων ταῦ-
 5 τα παρατίθεται κατὰ λέξιν “ Κυρίνιος δὲ τῶν εἰς τὴν βουλὴν
 “ συναγομένων ἀνὴρ, τὰς τε ἄλλας ἀρχὰς ἐπιτετελεκῶς καὶ
 “ διὰ πασῶν ὁδεύσας ὑπατος γενέσθαι, τὰ τε ἄλλα ἀξιώματι
 “ μέγας, σὺν ὀλίγοις ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος
 “ δικαιοδύτης τοῦ ἔξνους ἀπεσταλμένος, καὶ τιμητῆς τῶν
 10 “ οὐσιῶν γενησόμενος.” 5. Καὶ μετὰ βραχεία φησὶν “ Ἰού-
 “ δας δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γαμάλας,
 “ Σάδδοκον Φαρισαῖον προσλαβόμενος, ἠπείγετο ἐπὶ ἀπο-
 “ στάσει, τὴν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀντικρυς δουλείαν
 “ ἐπιφέρειν λέγοντες, καὶ τῆς ἐλευθερίας ἐπ’ ἀντιλήψει παρα-
 15 “ καλοῦντες τὸ ἔξνος.” 6. Καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστο-
 ριῶν τοῦ Ἰουδαϊκοῦ πολέμου περὶ τοῦ αὐτοῦ ταῦτα γράφει
 “ ἐπὶ τούτοις τις ἀνὴρ Γαλιλαῖος Ἰούδας ὄνομα εἰς ἀπο-
 “ στασίαν ἐνῆγε τοὺς ἐπιχωρίους, κακίζων, εἰ φόρον τε Ῥω-
 “ μαίοις τελεῖν ὑπομένουσι καὶ μετὰ τὸν Θεὸν οἴσουσι. 20
 “ τοὺς δεσπότας.” Ταῦτα ὁ Ἰώσηπος.

VI. [Nic. H. E. I, 6.] 1. Τηνικαῦτα δὲ καὶ τοῦ Ἰουδαί-
 ων ἔξνους Ἡρώδου πρώτου τὸ γένος ἀλλοφύλου διειληφό-
 τος τὴν βασιλείαν ἢ διὰ Μωυσέως περιγραφὴν ἐλάμβανε
 προφητεία “ οὐκ ἐκλείψειν ἄρχοντα ἐξ Ἰουδα οὐδὲ ἡγούμε-
 25 νον ἐκ τῶν μηρῶν αὐτοῦ ” φήσασα, “ ἕως ἂν ἔλῃ ᾧ ἀπό-
 κειται,” ὃν καὶ ἀποφαίνει προσδοκίαν ἐξνῶν ἔσεσθαι. 2.
 Ἀτελῇ γέ τοι τὰ τῆς προρρήσεως ἦν, καὶ ὃν ὑπὸ τοῖς
 οἰκείοις τοῦ ἔξνους ἄρχουσι διάγειν αὐτοῖς ἐξῆν χρόνον,
 ἄνωθεν ἐξ αὐτοῦ Μωυσέως καταρξαμένοις καὶ εἰς τὴν Αὐ-

γούστον βασιλείαν διαρκέσασιν· καὶ ὃν πρῶτος ἀλλόφυλος
 Ἡρώδης τὴν κατὰ Ἰουδαίων ἐπιτρέπεται ὑπὸ Ῥωμαίων
 ἀρχὴν, ὥς μὲν Ἰώσηπος παραδίδωσιν, Ἰδουμαῖος δὲ κατὰ
 πατέρα τὸ γένος, Ἀράβιος δὲ κατὰ μητέρα, ὥς δ' Ἀφρικα-
 νὸς (οὐχ ὁ τυχὼν δὲ καὶ οὗτος γέγονε συγγραφεὺς), φασὶν 5
 οἱ τὰ κατ' αὐτὸν ἀκριβοῦντες, Ἀντιπάτρου, τοῦτον δὲ Ἡρώ-
 δου τινὸς Ἀσκαλωνίτου τῶν περὶ τὸν νεὼν τοῦ Ἀπόλλω-
 νος ἱεροδούλων καλουμένων γεγονέναι. 3. Ὁς Ἀντίπατρος
 ὑπὸ Ἰδουμαίων ληστῶν παιδίον αἰχμαλωτισθεὶς σὺν ἐκεί-
 νοις ἦν, διὰ τὸ μὴ δύνασθαι τὸν πατέρα πένητα ὄντα λύτρα 10
 καταξέσσει ὑπὲρ αὐτοῦ. Ἐντραφεὶς δὲ τοῖς ἐκείνων ἡξεσιν
 ὕστερον Ὑρκανῷ τῷ Ἰουδαίων ἀρχιερεῖ φίλοῦται. Τούτῳ
 παῖς γίνεται ὁ ἐπὶ τοῦ σιωπῆρος ἡμῶν Ἡρώδης. 4. Εἰς δὲ
 οὖν τὸν τοιοῦτον τῆς Ἰουδαίων περιελθούσης βασιλείας,
 ἐπὶ Ξύραις ἤδη καὶ ἡ τῶν ἔξνων ἀκολουθῶς τῇ προφητείᾳ 15
 προσδοκία παρῆν, ἅτε διαλειπομένων ἐξ ἐκείνων τῶν παρ'
 αὐτοῖς ἐξ αὐτοῦ Μωυσέως κατὰ διαδοχὴν ἀρξάντων τε καὶ
 ἡγησαμένων. 5. Πρὸ μὲν γε τῆς αἰχμαλωσίας αὐτῶν καὶ
 τῆς εἰς Βαβυλῶνα μεταναστάσεως ἐμβασιλεύοντο, ἀπὸ Σαοῦλ
 πρῶτον καὶ Δαβὶδ ἀρξάνενοι· πρὸ δὲ τῶν βασιλείων ἄρ- 20
 χοντες αὐτοὺς διαίπον, οἱ προσαγορευόμενοι κριταὶ, ἀρξαν-
 τες καὶ αὐτοὶ μετὰ Μωυσέα καὶ τὸν τούτου διάδοχον Ἰησοῦν.
 6. Μετὰ δὲ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον οὐ διέλιπον
 πολιτεία χρώμενοι ἀριστοκρατικῇ μετὰ ὀλιγαρχίας. Οἱ
 γὰρ ἀρχιερεῖς προσετήκεσαν τῶν πραγμάτων, ἄχρις οὗ 25
 Πομπήιος Ῥωμαίων στρατηγὸς ἐπιστὰς τὴν μὲν Ἱερουσα-
 λὴμ πολιορκεῖ κατὰ κράτος, μαίνει τε τὰ ἄγρια μέχρι τῶν
 ἀδύτων τοῦ ἱεροῦ προσελθόν, τὸν δὲ ἐκ προγόνων διάδοχῃς
 εἰς ἐκεῖνο τοῦ καιροῦ διαρκέσαντα βασιλεία τε ὁμοῦ καὶ

ἀρχιερέα, Ἀριστόβουλος ὄνομα ἦν αὐτῷ, δέσμιον ἐπὶ Ῥώ-
 μην ἅμα τέκνοις ἐκπέμψας, Ὑρκανῷ μὲν τῷ τούτου ἀδελφῷ
 τὴν ἀρχιερωσύνην παραδίδωσι, τὸ δὲ πᾶν Ἰουδαίων ἔθνος
 ἐξ ἐκείνου Ῥωμαίοις ὑπόφορον κατεστήσατο. 7. Αὐτίκα
 5 γοῦν καὶ Ὑρκανοῦ, εἰς ὃν ὕστατον τὰ τῆς τῶν ἀρχιερέων
 περίεστη διαδοχῆς, ὑπὸ Πάρῳ αἰχμαλώτου ληφθῆντος,
 πρῶτος, ὥς γοῦν ἔφην, ἀλλόφυλος Ἡρώδης ὑπὸ τῆς συγ-
 κλήτου Ῥωμαίων καὶ Αὐγούστου βασιλείας τὸ Ἰουδαίων
 ἔθνος ἐγχειρίζεται. 8. Καθ' ὃν ἐναργῶς τῆς τοῦ Χριστοῦ
 10 παρουσίας ἐνστάσης καὶ τῶν ἔθνων ἡ προσδοκωμένη σωτη-
 ρία τε καὶ κλήσις ἀκολουθῶς τῇ προφητεῖᾳ παρηκολούθη-
 σεν· ἐξ οὗ δὴ χρόνου τῶν ἐξ Ἰούδα ἀρχόντων τε καὶ
 ἡγουμένων, λέγω δὲ τῶν ἐκ τοῦ Ἰουδαίων ἔθνους διαλελοι-
 πύτων, εἰκότως αὐτοῖς καὶ τὰ τῆς ἐκ προγόνων εὐσταθῶς
 15 ἐπὶ τοὺς ἔγγιστα διαδόχους κατὰ γενεὰν προΐούσης ἀρχιε-
 ρωσύνης παραχρῆμα συγχεῖται. 9. Ἐχεις καὶ τούτων
 ἀξιόχρεων τὸν Ἰώσηπον μάρτυρα, δηλοῦντα ὥς τὴν βα-
 σιλείαν παρὰ Ῥωμαίων ἐπιτραπείς Ἡρώδης οὐκέτι τοὺς ἐξ
 ἀρχαίου γένους καθίστησιν ἀρχιερεῖς, ἀλλὰ τισιν ἀσήμεοις
 20 τὴν τιμὴν ἀπένεμεν· τὰ ὅμοια δὲ πρᾶξαι τῷ Ἡρώδῃ περὶ
 τῆς καταστάσεως τῶν ἀρχιερέων Ἀρχέλαόν τε τὸν παῖδα
 αὐτοῦ καὶ μετὰ τοῦτον Ῥωμαίους, τὴν ἀρχὴν τῶν Ἰουδαίων
 παρεληφότες. 10. Ὁ δ' αὐτὸς δηλοῖ ὥς ἄρα καὶ τὴν ἱερὰν
 στολὴν τοῦ ἀρχιερέως πρῶτος Ἡρώδης ἀποκλείσας ὑπὸ
 25 ἰδίαν σφραγίδα πεποιήται, μηκέτ' αὐτὴν τοῖς ἀρχιερεῦσιν
 ἔχειν ὑφ' ἑαυτοὺς ἐπιτρέψας· ταῦτό δὲ καὶ τὸν μετ' αὐ-
 τὸν Ἀρχέλαον καὶ μετὰ τοῦτον Ῥωμαίους διαπράξασθαι.
 11. Καὶ ταῦτα δ' ἡμῖν εἰρήσω εἰς ἑτέραν ἀπόδειξιν προ-
 φητείας κατὰ τὴν ἐπιφάνειαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ

Χριστοῦ πεπειρασμένης. Σαφίστατα γοῦν ἐν τῷ Δαυιδ ἰσχυροῦσιν τινῶν ὀριζμῶν ἀνομιᾶσιν ἕως Χριστοῦ ἡγουμένου περιλαβὼν ὁ λόγος, περὶ ὧν ἐν ἑτέροις διελήφθημεν, μετὰ τὸ τοῦτων συμπέρασμα ἐξολοζβευσθήσεσθαι τὸ παρὰ Ἰουδαίοις χρῆσμα προφητείας. Καὶ τοῦτο δὲ σαφῶς κατὰ τὸν καιρὸν τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γενέσεως ἀποδείκνυται συμπεπληρωμένον. Ταῦτα δ' ἡμῖν ἀναγκαίως εἰς παράστασιν τῆς τῶν χρόνων ἀληθείας προτετηγμένον.

VII. [Nic. II. E. I, 7-11.] 1. Ἐπειδὴ δὲ τὴν περὶ τοῦ Χριστοῦ γενεαλογίαν διαφόρως ἡμῖν ὁ τε Ματθαῖος καὶ ὁ Λουκᾶς εὐαγγελιζόμενοι παραδεδώκασι, διαφωνεῖν τε νομίζονται τοῖς πολλοῖς, τῶν τε πιστῶν ἕκαστος ἀγνοοῖ τὰ ληξούς εὐρησιλογεῖν εἰς τοὺς τρόπους πεφιλοτίμηται, φέρε καὶ τὴν περὶ τούτων κατελθοῦσαν εἰς ἡμᾶς, ἱστορίαν παραστῶμεθα, ἣν δι' ἐπιστολῆς Ἀριστείδῳ γράφων περὶ συμφωνίας τῆς ἐν τοῖς εὐαγγελίοις γενεαλογίας ὁ μικρῷ πρόσθεν ἡμῖν δηλωθεὶς Ἀφρικανὸς ἐμνημόνευσε, τὰς μὲν τῶν λοιπῶν δόξας ὡσὰν βιαίους καὶ διεψευσμένας ἀπελέγξας, ἣν δ' αὐτὸς παρέληφεν ἱστορίαν, τούτοις αὐτοῖς ἐκτιθέμενος τοῖς ῥήμασιν 2. "ἐπειδὴ γὰρ τὰ ὀνόματα τῶν γενῶν ἐν Ἰσραὴλ ἠριζμεῖτο ἢ φύσει ἢ νόμῳ, φύσει μὲν, γνησίον σπέρματος " διαδοχῇ, νόμῳ δὲ, ἑτέρου παιδοποιουμένου εἰς ὄνομα τε " λυτήσαντος ἀδελφοῦ ἀπέκτου· (ὅτι γὰρ οὐδέπω εἶδοτο " ἑλπίς ἀναστάσεως σαφῆς, τὴν μέλλουσαν ἐπαγγελίαν " ἀναστάσει ἐμμοῦντο ζῆνη, ἵνα ἀνέκλειπτον τὸ ὄνομα " μείνῃ τοῦ μετῃλλαχότος)· 3. ἐπεὶ οὖν οἱ τῇ γενεαλογίᾳ " ταύτῃ ἐμφερόμενοι οἱ μὲν διεδέξαντο παῖς πατέρα γνησίως, " οἱ δὲ ἑτέροις μὲν ἐγεννήθησαν, ἑτέροις δὲ προσετέθησαν " κλήσει, ἀμφοτέρων γέγονεν ἡ μνήμη, καὶ τῶν γεγονηκό-

- " των καὶ τῶν ὡς γεγεννηκότων. 4. Οὕτως οὐδέτερον τῶν
 " εὐαγγελίων ψεύδεται, καὶ φύσιν ἀριζμοῦν καὶ νόμον.
 " ἐπεπλάκη γὰρ ἀλλήλοις τὰ γένη, τό τε ἀπὸ τοῦ Σολο-
 " μῶνος καὶ τὸ ἀπὸ τοῦ Νάθαν, ἀναστάσεσιν ἀτέκνων καὶ
 5 " δευτερογαμίαις καὶ ἀναστάσει σπερμάτων, ὡς δικαίως τοὺς
 " αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι, τῶν μὲν δοκούντων
 " πατέρων, τῶν δὲ ὑπαρχόντων. ὡς ἀμφοτέρας τὰς διηγή-
 " σεις κυρίως ἀληθεῖς οὔσας ἐπὶ τὸν Ἰωσήφ πολυπλόκως
 " μὲν, ἀλλ' ἀκριβῶς κατελθεῖν. 5. Ἴνα δὲ σαφές ᾗ τὸ λε-
 10 " γόμενον, τὴν ἐπαλλαγὴν τῶν γενῶν διηγήσομαι. Ἀπὸ
 " τοῦ Δαβίδ διὰ Σολομῶνος τὰς γενεὰς καταριζομένοις
 " τρίτος ἀπὸ τέλους εὐρίσκεται Ματθᾶν, ὃς ἐγέννησε τὸν
 " Ἰακώβ τοῦ Ἰωσήφ τὸν πατέρα. ἀπὸ δὲ Νάθαν τοῦ Δαβίδ
 " κατὰ Δουκᾶν ὁμοίως τρίτος ἀπὸ τέλους Μελχὶ, οὗ υἱὸς
 15 " ὁ Ἡλὶ ὁ τοῦ Ἰωσήφ πατὴρ. Ἰωσήφ γὰρ υἱὸς Ἡλὶ τοῦ
 " Μελχί. 6. Σκοποῦ τοίνυν ἡμῖν κειμένου τοῦ Ἰωσήφ ἀπο-
 " δεκτέον πῶς ἑκάτερος αὐτοῦ πατὴρ ἱστορεῖται, ὃ τε Ἰακώβ
 " ὁ ἀπὸ Σολομῶνος καὶ Ἡλὶ ὁ ἀπὸ τοῦ Νάθαν ἑκάτερος
 " κατάγοντες τὸ γένος, ὅπως τε πρότερον οὗτοι διὰ ὃ τε
 20 " Ἰακώβ καὶ ὁ Ἡλὶ δύο ἀδελφοὶ, καὶ πρό γε, πῶς οἱ τούτων
 " πατέρες Ματθᾶν καὶ Μελχὶ διαφόρων ὄντες γενῶν τοῦ
 " Ἰωσήφ ἀναφαίνονται πάπποι. 7. Καὶ διὸ οὖν ὃ τε Ματ-
 " θᾶν καὶ ὁ Μελχὶ ἐν μέρει τὴν αὐτὴν ἀγαγόμενοι γυναῖκα
 " ὁμομητρίους ἀδελφούς ἐπαιδοποίησαντο, τοῦ νόμου μὴ
 25 " κωλύοντος χηρεύουσιν ἥτοι ἀπολελυμένην ἢ καὶ τελευ-
 " τήσαντος τοῦ ἀνδρὸς ἄλλῳ γαμῆσθαι. 8. Ἐκ δὲ τῆς
 " Ἑσθᾶ (τοῦτο γὰρ καλεῖσθαι τὴν γυναῖκα παραδέχεται)
 " πρῶτος Ματθᾶν ὁ ἀπὸ τοῦ Σολομῶνος τὸ γένος κατάγων
 " τὸν Ἰακώβ γεννᾷ. καὶ τελευτήσαντος τοῦ Ματθᾶν Μελχὶ

"ὁ ἐπὶ τὸν Νάθαν κατὰ γένος ἀναφερόμενος χηρεύουσαν
 "ἐκ μὲν τῆς αὐτῆς φυλῆς, ἐξ ἄλλου δὲ γένους ὦν, ὡς προ-
 "εῖπον, ἀγαγόμενος αὐτὴν ἔσχεν υἱὸν τὸν Ἥλī. 9. Οὕτω
 "δὴ διαφόρων δύο γενῶν εὐρήσομεν τόν τε Ἰακώβ καὶ τὸν
 "Ἥλī ὁμομητρίους ἀδελφούς, ὦν ὁ ἕτερος Ἰακώβ, ἀτέκνον 5
 "τοῦ ἀδελφοῦ τελευτήσαντος Ἥλī, τὴν γυναῖκα παραλαβὼν
 "ἐγέννησεν ἐξ αὐτῆς τρίτον τὸν Ἰωσήφ, κατὰ φύσιν μὲν
 "ἑαυτῷ καὶ κατὰ λόγον· διὸ καὶ γέγραπται Ἰακώβ δὲ ἐγέν-
 "νησε τὸν Ἰωσήφ, κατὰ νόμον δὲ τοῦ Ἥλī υἱὸς ἦν· ἐκεῖνον
 "γὰρ ὁ Ἰακώβ ἀδελφὸς ὦν ἀνέστησε σπέρμα. 10. Διόπερ 10
 "οὐκ ἀκυρωθήσεται καὶ ἡ κατ' αὐτὸν γενεαλογία, ἣν Ματ-
 "θαῖος μὲν ὁ εὐαγγελιστὴς ἐξαριθμοῦμενος Ἰακώβ δὲ φη-
 "σὶν ἐγέννησε τὸν Ἰωσήφ· ὁ δὲ Λουκᾶς ἀνάπαλιν ὅς ἦν
 "υἱὸς, ὡς ἐνομίζετο (καὶ γὰρ τοῦτο προστίθησι) τοῦ Ἰωσήφ
 "τοῦ Ἥλī τοῦ Μελχί· τὴν γὰρ κατὰ νόμον γένεσιν ἐπι- 15
 "σημότερον οὐκ ἦν ἐξιπεῖν. Καὶ τὸ ἐγέννησεν ἐπὶ τῆς
 "τοιᾷσδε παιδοποιίας ἄχρι τέλους ἐσιώπησε, τὴν ἀναφορὰν
 "ποιησάμενος ἕως τοῦ Ἀδὰμ τοῦ Θεοῦ κατ' ἀνάλυσιν.
 "11. Οὐδὲ μὴν ἀναπόδεικτον ἢ ἐσχεδιασμένον ἐστὶ τοῦτο·
 "τοῦ γοῦν σωτῆρος οἱ κατὰ σάρκα συγγενεῖς, εἴτ' οὖν φα- 20
 "νητιῶντες εἶζ' ἀπλῶς ἐκδιδάσκοντες, πάντως δὲ ἀληθεύ-
 "οντες, παρέδωκαν καὶ ταῦτα, ὡς Ἰδουμαῖοι λησταὶ Ἀσκά-
 "λωνι πόλει τῆς Παλαιστίνης ἐπελθόντες ἐξ εἰδωλείου
 "Ἀπόλλωνος, ὃ πρὸς τοῖς τείχεσιν ἴδρυτο, Ἀντίπατρον
 "Ἡρώδου τινὸς ἱεροδούλου παῖδα πρὸς τοῖς ἄλλοις σύλοις 25
 "αἰχμάλωτον ἀπῆγον, τῷ δὲ λύτρα ὑπὲρ τοῦ υἱοῦ κατα-
 "ξέσσαι μὴ δύνασθαι τὸν ἱερέα ὁ Ἀντίπατρος τοῖς τῶν
 "Ἰδουμαίων ἔξισιν ἐντραφεῖς ὕστερον Ὑρκανῷ φιλοῦται
 "τῷ τῆς Ἰουδαίας ἀρχιερεῖ. 12. Πρεσβεύσας δὲ πρὸς

" Πομπήιον ὑπὲρ τοῦ Ὑρκανοῦ, καὶ τὴν βασιλείαν ἐλευξε-
 " ρώσας αὐτῷ ὑπὸ Ἀριστοβούλου τοῦ ἀδελφοῦ περικο-
 " πτομένην, αὐτὸς ἠτύχησεν ἐπιμελητῆς τῆς Παλαιστίνης
 " χρηματίσας· διαδέχεται δὲ τὸν Ἀντίπατρον φθόνῳ τῆς
 5 " πολλῆς εὐτυχίας δολοφονηθέντα υἱὸς Ἡρώδης, ὃς ὕστερον
 " ὑπ' Ἀντωνίου καὶ τοῦ Αὐγούστου συγκλήτου δόγματι τῶν
 " Ἰουδαίων ἐκρίθη βασιλεύειν· οὗ παῖδες Ἡρώδης οἱ τ'
 " ἄλλοι τετράρχαι. Ταῦτα μὲν δὴ κοινὰ καὶ ταῖς Ἑλλήνων
 " ἱστορίαις. 13. Ἀναγράφων δὲ εἰς τότε ἐν τοῖς ἀρχαίοις
 10 " ὄντων τῶν Ἑβραϊκῶν γενῶν, καὶ τῶν ἀρχιπροσηλύτων
 " ἀναφερομένων ἕως Ἀχιὼρ τοῦ Ἀμμανίτου καὶ Ροῦθ τῆς
 " Μωαβίτιδος, τῶν τε ἀπ' Αἰγύπτου συνεκπεσόντων ἐπι-
 " μίκτων, ὁ Ἡρώδης οὐδέν τι συμβαλλομένου τοῦ τῶν
 " Ἰσραηλιτῶν γένους αὐτῷ, καὶ τῷ συνειδότει τῆς δυσγενείας
 15 " κρουόμενος, ἐνέπρησεν αὐτῶν τὰς ἀναγραφὰς τῶν γενῶν,
 " οἰόμενος εὐγενὴς ἀναφανῆσθαι τῷ μηδὲ ἄλλον ἔχειν ἐκ
 " δημοσίου συγγραφῆς τὸ γένος ἀνάγειν ἐπὶ τοὺς πατριάρ-
 " χας ἢ προσηλύτους, τοὺς τε καλουμένους γειώρας τοὺς
 " ἐπιμίκτους. 14. Ὀλίγοι δὲ τῶν ἐπιμελῶν ἰδιωτικὰς ἔαν-
 20 " τοῖς ἀπογραφὰς, ἢ μνημονεύσαντες τῶν ὀνομάτων, ἢ ἄλ-
 " λως ἔχοντες ἐξ ἀντιγράφων, ἐναβρύνονται, σωζομένης
 " τῇ μνήμῃ τῆς εὐγενείας· ὧν ἐτύχαιον οἱ προειρημένοι
 " δεσπόσυνοι καλούμενοι, διὰ τὴν πρὸς τὸ σωτήριον γέ-
 " νος συνάφειαν, ἀπὸ τε Ναζάρων καὶ Κωχαβὰ κωμῶν Ἰου-
 25 " δαϊκῶν τῇ λοιπῇ γῇ ἐπιφοιτήσαντες, καὶ τὴν προκειμέ-
 " νην γενεαλογίαν * * * ἐκ τε τῆς βίβλου τῶν ἡμερῶν
 " εἰς ὅσον ἐξικνοῦντο ἐξηγησάμενοι. 15. Εἴτ' οὖν οὕτως
 " εἴτ' ἄλλως ἔχει, σαφεστέραν ἐξήγησιν οὐκ ἂν ἔχοι τις
 " ἄλλος ἐξευρεῖν, ὥς ἔγωγε νομίζω πᾶς τε ὃς εὐγνώμων

"τυγχάνει. Καὶ ἡμῖν αὕτη μελέτω, εἰ καὶ μὴ ἐμμέσσηται
 "ἴσθι, τῷ μὴ κρείττονα ἢ ἀληθεύσαν ἔχειν ἀπεῖν. Τό γέ
 "τοι εὐαγγέλιον πάντως ἀληθεύει." 16. Καὶ ἐπὶ τέλος αὐ
 "τῆς αὐτῆς ἐπιστολῆς προστίθησι ταῦτα· "Ματθαῖον ὁ ἀπὸ
 "Σολομῶντος ἐγέννησε τὸν Ἰακώβ. Ματθαῖον ἀποθανόν- 5
 "τος Μελχι ὁ ἀπὸ Νάθαν ἐκ τῆς αὐτῆς γυναικὸς ἐγέννησε
 "τὸν Ἡλὶ. Ὁμομήτριοι ἄρα ἀδελφοὶ Ἡλὶ καὶ Ἰακώβ.
 "'Ἡλὶ ἀπέκρου ἀποθανόντος ὁ Ἰακώβ ἀνέστησεν αὐτῷ
 "σπέρμα, γεννήσας τὸν Ἰωσήφ, κατὰ φύσιν μὲν ἐαυτῷ, κατὰ
 "νόμον δὲ τῷ Ἡλὶ. Οὕτως ἀμφοτέρων υἱὸς ἦν ὁ Ἰωσήφ." 10
 Τοσαῦτα ὁ Ἀφρικανός. 17. Καὶ δὴ τοῦ Ἰωσήφ ὧδέ πως
 γενεαλογουμένον, δύναμει καὶ ἡ Μαρία σὺν αὐτῷ πέφηνεν
 ἐκ τῆς αὐτῆς οὔσα φυλῆς, εἴ γε κατὰ τὸν Μωυσείως νόμον
 οὐκ ἔξῃν ἑτέρας ἐπιμίγνυσθαι φυλαῖς· ἐνὶ γὰρ τῶν ἐκ τοῦ
 αὐτοῦ δήμου καὶ πατριᾶς τῆς αὐτῆς ζεύγνυσθαι πρὸς γάμον 15
 παρακελεύεται ὡς ἂν μὴ περιστρέφοιτο τοῦ γένους ὁ κληρὸς
 ἀπὸ φυλῆς ἐπὶ φυλήν. Ὡδὲ μὲν οὖν καὶ ταῦτα ἐχέτω.

VIII. [Nic. II. E. I, 12-15.] 1. Ἀλλὰ γὰρ τοῦ Χριστοῦ
 γεννηθέντος ταῖς προφητείαις ἀκολουθῶς ἐν Βηθλεὲμ τῆς
 Ἰουδαίας κατὰ τοὺς δεδηλωμένους χρόνους, Ἡρώδης ἐπὶ 20
 τῇ τῶν ἑξ ἀνατολῆς μάγων ἀνερωτήσῃ, ὅπῃ εἴη διαπυνθα-
 νομένων ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων, ἐωρακέναι γὰρ
 αὐτοῦ τὸν ἀστέρα, καὶ τῆς τοσσησδε πορείας τοῦτ' αἵτιων
 αὐτοῖς γεγονέναι, οἷα θεῶν προσκυνῆσαι τῷ τεχθέντι διὰ
 σπουδῆς πεποιημένοις, οὐ σμικρῶς ἐπὶ τῷ πράγματι ἄτε 25
 κινδυνευώσης, ὥς γε δὴ ᾤετο, αὐτῷ τῆς ἀρχῆς διακινήσει,
 πυζόμενος τῶν παρὰ τῷ ἔθνει νομοδιδασκάλων ποῦ τὸν
 Χριστὸν γεννηθήσεσθαι προσδοκῶν, ὡς ἔγνω τὴν Μιχαίου
 προφητείαν ἐν Βηθλεὲμ προαναφωνοῦσαν, ἐνὶ προστάγματι

τοὺς ὑπομαζίους ἐν τε τῇ Βηθλεὲμ καὶ πᾶσι τοῖς ορίοις
 αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω παῖδας κατὰ τὸν ἀπηκρι-
 βωμένον αὐτῷ χρόνον παρὰ τῶν μάγων ἀναιρεῖσθαι προ-
 στάττει, πάντως που καὶ τὸν Ἰησοῦν, ὅς γε ἦν εἰκὸς, τῆς
 5 αὐτῆς τοῖς ὁμήλιξι συναπολαῦσαι συμφορᾶς οἰόμενος.
 2. Φθάνει γε μὴν τὴν ἐπιβουλήν εἰς Αἴγυπτον διακομισθεὶς
 ὁ παῖς, δι' ἐπιφανείας ἀγγέλου τὸ μέλλον προμεμαθηκότων
 αὐτοῦ τῶν γονέων. Ταῦτα μὲν οὖν καὶ ἡ ἱερὰ τοῦ εὐαγγε-
 λίου διδάσκει γραφή. 3. Ἄξιον δ' ἐπὶ τούτοις συνιδεῖν
 10 τὰ πείχαιρα τῆς Ἡρώδου κατὰ τοῦ Χριστοῦ καὶ τῶν ὁμηλί-
 κων αὐτῷ τόλμης, ὡς παραντίκα, μῆδ' ἐ σμικρᾶς ἀναβολῆς
 γεγενημένης, ἡ Ξεία δίκη περιόντα ἔτ' αὐτὸν ἐν τῷ βίῳ
 μετελήλυθε, τὰ τῶν μετὰ τὴν ἐνξένδε ἀπαλλαγὴν διαδε-
 ξομένων αὐτὸν ἐπιδεικνύσα προοίμια. 4. Ὡς μὲν οὖν τὰς
 15 κατὰ τὴν βασιλείαν αὐτῷ νομισθείσας ἐνπραγίας ταῖς κατὰ
 τὸν οἶκον ἐπαλλήλοις ἡμαύρωσε συμφοραῖς, γυναικὸς καὶ
 τέκνων καὶ τῶν λοιπῶν τῶν μάλιστα πρὸς γένους ἀναγκαι-
 οτάτων τε καὶ φιλτάτων μαιφονίαις, οὐδὲ οἷόν τε αὖν κατα-
 λέγειν, τραγικὴν ἅπασαν δραματουργίαν ἐπισκιαζούσης τῆς
 20 περὶ τούτων ὑποθέσεως, ἣν εἰς πλάτος ἐν ταῖς κατ' αὐτὸν
 ἱστορίαις ὁ Ἰώσηπος διελήλυθεν. 5. Ὡς δ' ἅμα τῇ κατὰ
 τοῦ σωτῆρος ἡμῶν καὶ τῶν ἄλλων νηπίων ἐπιβουλῇ Ξεί-
 λατος αὐτὸν καταλαβοῦσα μάστιξ εἰς θάνατον συνήλασεν,
 οὐ χεῖρον καὶ τῶν φωνῶν τοῦ συγγραφέως ἐπακοῦσαι, κατὰ
 25 λέξιν ἐν ἑπτακαιδεκάτῳ τῆς Ἰουδαϊκῆς ἀρχαιολογίας τὴν
 καταστροφὴν τοῦ κατ' αὐτὸν βίου τοῦτον γράφοντος τὸν
 τρόπον· "Ἡρώδῃ δὲ μειζόνως ἡ νόσος ἐνεπικραίνετο, διὰ
 " κην ὧν παρανομήσειεν ἐκπρασσομένον τοῦ Θεοῦ. 6. Πῦρ
 " μὲν γὰρ μαλακὸν ἦν, οὐχ ὥδε πολλὴν ἀποσημαῖνον τοῖς

"ἐπαφωμένους τὴν φλόγῳσιν, ὅσῃν τοῖς ἐντὸς προσιτίττει
 "τὴν κάκωσιν, ἐπιθυμία δὲ δεινὴ τοῦ δέξασθαι τι, οὐδὲ ἦν
 "μὴ οὐχ ὑπουργεῖν, καὶ ἔλκωσις τῶν τε ἐντέρων, καὶ μά-
 "λιστα τοῦ κώλου δεινὰ ἀλγηδόνες, καὶ φλέγμα ὑγρὸν
 "περὶ τοὺς πόδας καὶ διανγές. 7. Παραπλησία δὲ καὶ 5
 "περὶ τὸ ἥτρον κάκωσις ἦν. Ναὶ μὴν καὶ τοῦ αἰδοίου
 "σῆψις σκώληκας ἐμποιοῦσα, πνεύματός τε ὀρσία ἔντασις,
 "καὶ αὐτὴ λίαν ἀηδὴς ἀχθηδόνι τε τῆς ἀποφορᾶς καὶ τῇ
 "πυκνῇ τοῦ ἄσθματος. Σπασμὸς τε περὶ πᾶν ἦν μέλος,
 "ἰσχυρὸν οὐχ ὑπομενητὴν προστιθέμενος. 8. Ἐλέγετο γοῦν 10
 "ὑπὸ τῶν θειαζόντων, καὶ οἷς ταῦτα προαποφθέγγεσθαι
 "σοφία προέκυτο, ποινὴν τοῦ πολλοῦ ξυσσεβοῦς ταύτην
 "ὁ θεὸς ἐσπράττεσθαι παρὰ τοῦ βασιλέως." Ταῦτα μὲν
 ἐν τῇ δηλωθείσῃ γραφῇ παρασημαίνεται ὁ προειρημένος.
 9. Καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστοριῶν τὰ παραπλήσια περὶ 15
 τοῦ αὐτοῦ παραδίδωσι, ὥδε πως γράφων, "ἔνθεν αὐτοῦ τὸ
 "σῶμα πᾶν ἡ νόσος διαλαβοῦσα ποικίλοις πάθεσιν ἐμέρι-
 "ζεν. Πυρετὸς μὲν γὰρ ἦν οὐ λάβρος, κνησιὸς δ' ἀφό-
 "ρητος τῆς ἐπιφανείας ὅλης, καὶ κώλου συνεχεῖς ἀλγηδό-
 "νες, περὶ τε τοὺς πόδας ὡς ὑδρωπιῶντος οἰδήματα, του 20
 "τε ἥτρον φλεγμονή, καὶ αἰδοίου σηπεδῶν σκώληκας γεν-
 "νῶσα. Πρὸς τούτοις ὀρξόπνοια καὶ δύσπνοια καὶ σπασ-
 "μὸς πάντων τῶν μελῶν, ὥστε τοὺς ἐπιθειάζοντας ποινὴν
 "εἶναι τὰ νοσήματα λέγειν. 10. Ὁ δὲ παλαίων τοσοῦτοις
 "πάθεσιν ὅμως τοῦ ζῆν ἀντάχετο, σωτηρίαν τε ἠλπίζε, 25
 "καὶ θεραπέας ἐπενόει. Διαβὰς γοῦν τὸν Ἰορδάνην τοῖς
 "κατὰ Καλλιρρόην θερμοῖς ἐχρῆτο. Ταῦτα δὲ ἔξεισι μὲν
 "εἰς τὴν Ἀσφαλτίτιν λίμνην, ὑπὸ γλυκύτητος δὲ ἐστι καὶ
 "πότιμα. 11. Δόξαν δ' ἐνταῦθα τοῖς ἰατροῖς ἐλαίῳ θερμῷ

- " πᾶν ἀναθάλψαι τὸ σῶμα χαλασθῆναι εἰς ἐλαίου πλήρη
 " πύελον ἐκλύει τοὺς ὀφθαλμοὺς καὶ ὥς τε ξυνεὺς ἀνέ-
 " στρεψεν. Θορύβου δὲ τῶν θεραπεύοντων γενομένου πρὸς
 " μὲν τὴν κραυγὴν ἀνήνεγκεν, εἰς δὲ τὸ λοιπὸν ἀπογνοὺς
 5 " τὴν σωτηρίαν, τοῖς τε στρατιώταις ἀνὰ δραχμὰς πεντή-
 " κοντα ἐκέλευσε διανεῖμαι, καὶ πολλὰ χρήματα τοῖς ἡγεμόσι
 " καὶ τοῖς φίλοις. 12. Αὐτὸς δ' ὑποστρέφων εἰς Ἱεριχοῦντα
 " παραγίνεται, μελαγχολῶν ἤδη, καὶ μονονουχὶ αὐτῷ τι
 " τῷ θανάτῳ ἀπειλῶν προέκοψεν εἰς ἐπιβολὴν ἀξेमίτου
 10 " πράξεως. Τοὺς γὰρ ἀφ' ἐκάστης κώμης ἐπισήμους ἄν-
 " δρας ἐξ ὅλης Ἰουδαίας συναγαγὼν εἰς τὸν καλούμενον
 " ἱππόδρομον ἐκέλευσε συγκλεῖσαι. 13. Προσκαλεσάμενος
 " δὲ Σαλώμην τὴν ἀδελφὴν καὶ τὸν ἄνδρα ταύτης Ἀλέξαν-
 " δρον, οἷδα', ἔφη, Ἰουδαίους τὸν ἕμὸν ἑορτάστοντας θάνατον.
 15 " Δύναμαι δὲ πενθεῖσθαι δι' ἐτέρων καὶ λαμπρὸν ἐπιτάφιον
 " σχεῖν, ἂν ὑμεῖς θελήσητε ταῖς ἐμαῖς ἐντολαῖς ὑπουργῆσαι.
 " Τοὺς δὲ τοὺς φρονουμένους ἄνδρας, ἐπειδὴν ἐκπνεύσω, τά-
 " χιστα κτείνατε περιστήσαντες τοὺς στρατιώτας, ἵνα πᾶσα
 " Ἰουδαία καὶ πᾶς οἶκος καὶ ἅκων ἐπ' ἐμοὶ δακρύσῃ. "
 20 " 14. Καὶ μετὰ βραχέα φησὶν, " αὖτις δὲ, καὶ γὰρ ἐνδεῖα
 " τροφῆς καὶ βηχὶ σπασμῶδει διετείνετο, τῶν ἀλγηδόνων
 " ἡττηθεὶς φθάσαι τὴν εἰμαρμένην ἐπεβάλετο. Λαβὼν δὲ
 " μῆλον ἤτησε καὶ μαχαίριον· εἰώθει γὰρ ἀποτέμνων ἐσ-
 " θεῖν· ἔπειτα περιεθρήσας, μή τις ὁ κωλύων αὐτὸν εἴη,
 25 " ἐπῆρε τὴν δεξιὰν ὥς πλήξων ἑαυτόν. " 15. Ἐπὶ δὲ τού-
 " τοις ὁ αὐτὸς ἱστορεῖ συγγραφεὺς ἕτερον αὐτοῦ γνήσιον
 " παῖδα πρὸ τῆς ἐσχάτης τοῦ βίου τελευτῆς, τρίτον ἐπὶ δυσὶν
 " ἡδὴ προανηρημένοις, δι' ἐπιτάξεως ἀνελόντα παραχρῆμα
 " τὴν ζωὴν οὐ μετὰ σμικρῶν ἀλγηδόνων ἀπορρηξαι. 16. Καὶ

τοιούτο μὲν τὸ πέρας τῆς Ἡρώδου γέγονε τελευτῆς, ποιήν
 δίκαιαν ἐκτίσαντος ὧν ἀμφὶ τὴν Βηθλεὲμ ἀνείλε παίδων,
 τῆς τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς ἕνεκα. Μεθ' ἣν ἄγγε-
 λος ὄναρ ἐπιστὰς ἐν Αἰγύπτῳ διατρίβοντι τῷ Ἰωσήφ
 ἀπᾶραι ἅμα τῷ παιδὶ καὶ τῇ τούτου μητρὶ ἐπὶ τὴν Ἰουδαίαν 5
 παρακελεύεται, τεζηκέναι δηλῶν τοὺς ἀναζητοῦντας τὴν
 ψυχὴν τοῦ παιδίου. Τούτοις δ' ὁ εὐαγγελιστὴς ἐπιφέρει
 λέγων "ἀκούσας δ' ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας
 ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν·
 χρηματισθεῖς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς 10
 Γαλιλαίας."

ΙΧ. 1. Τῇ δ' ἐπὶ τὴν ἀρχὴν μετὰ τὸν Ἡρώδην τοῦ Ἀρχε-
 λαίου καταστάσει συνάδει καὶ ὁ προειρημένος ἱστορικὸς, τόν
 τε τρόπον ἀναγράφων, καθ' ὃν ἐκ διαθηκῶν Ἡρώδου τοῦ
 πατρὸς, ἐπικρίσεώς τε Καίσαρος Αὐγούστου, τὴν κατὰ 15
 Ἰουδαίων βασιλείαν διεδέξατο, καὶ ὡς τῆς ἀρχῆς μετὰ
 δεκαέτη χρόνον ἀποπεσόντος οἱ ἀδελφοὶ Φίλιππος τε καὶ ὁ
 νέος Ἡρώδης ἅμα Αὐσανίᾳ τὰς ἑαυτῶν διεῖπον τετραρχίας.
 2. Ὁ δ' αὐτὸς ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας κατὰ
 τὸ δωδέκατον ἔτος τῆς Τιβερίου βασιλείας (τοῦτον γὰρ τὴν 20
 καθ' ὅλων ἀρχὴν διαδέξασθαι ἐπτά ἐπὶ πεντήκοντα ἔτεσι
 τὴν ἡγεμονίαν ἐπικρατήσαντος Αὐγούστου) Πόντιον Πιλᾶ-
 τον ἐπιτραπήναι δηλοῖ τὴν Ἰουδαίαν, ἐνταῦθα δὲ ἐφ' ὅλοις
 ἔτεσι δέκα σχεδὸν εἰς αὐτὴν παραμεῖναι τὴν Τιβερίου τελευ-
 τήν. 3. Οὐκοῦν σαφῶς ἀπελήλεγκται τὸ πλάσμα τῶν κατὰ 25
 τοῦ σωτῆρος ἡμῶν ὑπομνήματα χεῖς καὶ πρώην διαδεδο-
 κότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημειώσεως χρόνος
 τῶν πεπλακότων ἀπελέγχει τὸ ψεῦδος. 4. Ἐπὶ τῆς τετάρ-
 τῆς γοῦν ὑπατείας Τιβερίου, ἣ γέγονεν ἔτους ἐβδόμου τῆς

βασιλείας αὐτοῦ, τὰ περὶ τὸ σωτήριον πάθος αὐτοῖς τολμη-
 ζέοντα περιέχει, καὶ ὃν δείκνυται χρόνον μηδ' ἐπιστάς πω
 τῇ Ἰουδαίᾳ Πιλάτος, εἴ γε τῷ Ἰωσήφῳ μάρτυρι χρήσασθαι
 δέον, σαφῶς οὕτω σημαίνουντι κατὰ τὴν ἐηλωξείσαν αὐτοῦ
 5 γραφὴν ὅτι δὴ δωδεκάτῳ ἑνιαυτῷ τῆς Τιβερίου βασιλείας
 ἐπίτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καθείσταται Πιλά-
 τος.

X. [Nic. H. E. I, 18, 29.] 1. Ἐπὶ τούτων δὴ οὖν κατὰ
 τὸν εὐαγγελιστὴν ἔτος πεντεκαίδεκατον Τιβερίου Καίσαρος
 10 ἄγοντος, τέταρτον δὲ τῆς ἡγεμονίας Ποντίου Πιλάτου, τῆς
 τε Λοιπῆς Ἰουδαίας τετραρχούντων Ἡρώδου καὶ Λυσανίου
 καὶ Φιλίππου, ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς
 τοῦ Θεοῦ, ἀρχόμενος ὥσεί ἐτῶν τριάκοντα, ἐπὶ τὸ Ἰωάννου
 βάπτισμα παραγίνεται, καταρχὴν τε ποιεῖται τηνικαῦτα τοῦ
 15 κατὰ τὸ εὐαγγέλιον κηρύγματος. 2. Φησὶ δὲ αὐτὸν ἡ Ξεία
 γραφὴ τὸν πάντα τῆς διδασκαλίας διατελέσαι χρόνον ἐπὶ
 ἀρχιερέως Ἀννα καὶ Καϊάφα, δηλοῦσα ὅτι δὴ ἐν τοῖς με-
 ταξὺ τῆς τούτων ἔτεσι λειτουργίας ὁ πᾶς τῆς διδασκαλίας
 αὐτῷ συνεπεράνθη χρόνος· ἀρξαμένου μὲν κατὰ τὴν τοῦ
 20 Ἀννα ἀρχιερωσύνην, μέχρι δὲ τῆς ἀρχῆς τοῦ Καϊάφα
 παραμείναντος, οὐδ' ὅλος ὁ μεταξὺ τετραέτης παρίσταται
 χρόνος. 3. Τῶν γάρ τοι κατὰ τὸν νόμον ἤδη πως καζη-
 ρημένων ἐξ ἐκείνου Ξεσιῶν, λέλυτο μὲν, ᾧ διὰ βίου καὶ ἐκ
 προγόνων διαδοχῆς τὰ τῆς τοῦ Θεοῦ Ξεραπείας προσήκοντα
 25 ἦν, ὑπὸ δὲ τῶν Ῥωμαϊκῶν ἡγεμόνων ἄλλοτ' ἄλλοι τὴν
 ἀρχιερωσύνην ἐπιτρεπόμενοι οὐ πλέον ἔτους ἑνὸς ἐπὶ ταύ-
 τῆς διετέλουν. 4. Ἱστορεῖ δ' οὖν ὁ Ἰώσηπος τέσσαρας
 κατὰ διαδοχὴν ἐπὶ Καϊάφῃ ἀρχιερεῖς μετὰ τὸν Ἀνναν
 διαγενέσθαι, κατὰ τὴν αὐτὴν τῆς ἀρχαιολογίας γραφὴν

ὧδέ πως λέγων. 5. "Οὐαλίριος Γράτος, παύσας ἱερῶσαι
 " Ἄνατον, Ἰσμάηλον ἀρχιερέα ἀποφαίνει τὸν τοῦ Φαρή.
 " Καὶ τοῦτον δὲ μετ' οὐ πολὺ μεταστήσας Ἐλεάζαρον τὸν
 " Ἀνάτον τοῦ ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα.
 " Ἐνιαυτοῦ δὲ διαγενομένου καὶ τότε παύσας Σίμωνι τῷ 5
 " Καμίξου τὴν ἀρχιερωσύνην παραδίδωσιν. Οὐ πλέον δὲ
 " καὶ τῷδε ἐνιαυτοῦ τὴν τιμὴν ἔχοντι διεγένετο χρόνος, καὶ
 " Ἰώσηπος, ὁ καὶ Καϊάφας, διάδοχος ἦν αὐτῷ." 6. Οὐκοῦν
 ὁ σύμπας οὐδ' ὅλος τετραέτης ἀποδείκνυται τῆς τοῦ σωτη-
 ρος ἡμῶν διδασκαλίας χρόνος, τεσσάρων ἐπὶ τέσσαρσιν 10
 ἔτεσιν ἀρχιερέων ἀπὸ τοῦ Ἄννα καὶ ἐπὶ τὴν τοῦ Καϊάφα
 κατάστασιν ἐνιαύσιον λειτουργίαν διατετελεκότων. Τόν
 γέ τοι Καϊάφαν ἀρχιερέα εἰκότως τοῦ ἐνιαυτοῦ, καὶ ὃν τὰ
 τοῦ σωτηρίου πάθους ἐπετελιῦτο, ἢ τοῦ εὐαγγελίου παρε-
 σημήνατο γραφή, ἐξ ἧς καὶ αὐτῆς οὐκ ἀπάρδων τῆς προκει- 15
 μένης ἐπιτηρήσεως ὁ τῆς τοῦ Χριστοῦ διδασκαλίας ἀπο-
 δείκνυται χρόνος. 7. Ἀλλὰ γὰρ ὁ σωτὴρ καὶ κύριος
 ἡμῶν οὐ μετὰ πλείστον τῆς καταρχῆς τοῦ κηρύγματος τοὺς
 ἐώδεκα ἀποστόλους ἀνακαλεῖται, οὓς καὶ μόνους τῶν λοι-
 πῶν αὐτοῦ μαθητῶν κατὰ τι γέρας ἐξαίρετον ἀποστόλους 20
 ὠνόμασεν. Καὶ αὖτις ἀναδείκνυσιν ἑτέρους ἐβδωμήκοντα,
 οὓς καὶ αὐτοὺς ἀπέστειλεν ἀνὰ δύο δύο πρὸ προσώπου
 αὐτοῦ εἰς πάντα τόπον καὶ πόλιν οὗ ἤμελλεν αὐτὸς ἔρχε-
 σθαι.

XI. [Nic. H. E. I. 19, 20.] 1. Οὐκ εἰς μακρὸν δὲ τοῦ 25
 βαπτιστοῦ Ἰωάννου ὑπὸ τοῦ νέου Ἡρώδου τὴν κεφαλὴν
 ἀποσμηζέντος μνημονεύει μὲν καὶ ἡ θεία τῶν εὐαγγελίων
 γραφή· συνιστορεῖ γε μὴν καὶ ὁ Ἰώσηπος, ὀνομαστὶ τῆς τε
 Ἡρωδιάδος μνήμην πεποιημένος καὶ ὡς ἀδελφοῦ γυναικα

οὔσαν αὐτὴν ἡγάγετο πρὸς γάμον Ἑρώδης, ἀξετήσας μὲν
 τὴν προτέραν αὐτῇ κατὰ νόμους γεγεννημένην (Ἀρέτα δ' ἦν
 αὕτη τοῦ Πετραίων βασιλέως Συγάτηρ), τὴν δὲ Ἑρωδιάδα
 ζῶντος διαστήσας τοῦ ἀνδρός· δι' ἣν καὶ τὸν Ἰωάννην
 5 ἀνελὼν πόλεμον αἶρεται πρὸς τὸν Ἀρέταν, ὥσαν ἡττησμέ-
 νης αὐτῇ τῆς Συγατρός. 2. Ἐν ᾧ πολέμῳ μάχης γενομέ-
 νης πάντα φησὶ τὸν Ἑρώδου στρατὸν διαφθαρῆναι, καὶ
 ταῦτα πεπονθέναι τῆς ἐπιβουλῆς ἕνεκεν τῆς κατὰ τοῦ
 Ἰωάννου γεγεννημένης. 3. Ὁ δ' αὐτὸς Ἰώσηπος ἐν τοῖς
 10 μάλιστα δικαιοτάτον καὶ βαπτιστὴν ὁμολογῶν γεγονέναι
 τὸν Ἰωάννην, τοῖς περὶ αὐτοῦ κατὰ τὴν τῶν εὐαγγελίων
 γραφὴν ἀναγεγραμμένοις συμμαρτυρεῖ. Ἱστορεῖ δὲ καὶ τὸν
 Ἑρώδην τῆς βασιλείας ἀποπεπτωκέναι διὰ τὴν αὐτὴν
 Ἑρωδιάδα, μεθ' ἧς αὐτὸν καὶ εἰς τὴν ὑπερορίαν ἀπεληλά-
 15 σσαι, Βιένναν τῆς Γαλλίας οἰκεῖν καταδικασθέντα. 4. Καὶ
 ταῦτά γε αὐτῷ ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας δεδή-
 λωται, ἔνθα συλλαβαῖς αὐταῖς περὶ τοῦ Ἰωάννου ταῦτα
 γράφει "τισὶ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν Ἑρώδου
 "στρατὸν ὑπὸ τοῦ Θεοῦ, καὶ μάλα δικαίως τιτυμένον κατὰ
 20 "ποινὴν Ἰωάννου τοῦ καλουμένου βαπτιστοῦ. 5. Κτείνει
 "γὰρ τοῦτον Ἑρώδης, ἀγαθὸν ἄνδρα καὶ τοῖς Ἰουδαίοις
 "κελεύοντα, ἀρετὴν ἐπασκοῦσι καὶ τὰ πρὸς ἀλλήλους δι-
 "καισύνη καὶ πρὸς τὸν Θεὸν εὐσεβείᾳ χρωμένοις βαπτι-
 "σμῷ συνίεναι. Οὕτω γὰρ δὴ καὶ τὴν βάπτισιν ἀποδεκτὴν
 25 "αὐτῷ φανείσθαι, μὴ ἐπὶ τινων ἁμαρτάνων παραιτήσῃ χρω-
 "μένων, ἀλλ' ἐφ' ἀγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς
 "δικαισύνη προεκεκαθαρμένης. 6. Καὶ τῶν ἄλλων συ-
 "στρεφομένων (καὶ γὰρ ἡσθήσαν ἐπὶ πλεῖστον τῇ ἀκροάσει
 "τῶν λόγων), δείσας Ἑρώδης τὸ ἐπὶ τοσούνδε πιζανὸν αὐ-

" τοῦ τοῖς ἀνθρώποις, μὴ ἐπὶ ἀποστάσει τινὶ φέροι (πάντα
 " γὰρ ἐφίκσαν συμβουλῇ τῇ ἐκείνου πράζοντες), πολὺ
 " κρεῖττον ἡγίεται, πρὶν τι καώτερον ἀπ' αὐτοῦ γενέσθαι,
 " προλαβὼν ἀναιρεῖν, ἢ μεταβολῆς γενομένης εἰς πράγματα
 " ἑμπιστῶν μετανοεῖν. Καὶ ὁ μὲν ὑποψία τῇ Ἡρώδου δέ- 5
 " σιμος εἰς τὸν Μαχαιροῦντα πεμφθεὶς, τὸ προσηρμημένον
 " φροῦριον, ταύτῃ κτίννυται." 7. Ταῦτα περὶ τοῦ Ἰωάννου
 " βαλζῶν καὶ τοῦ σωτῆρος ἡμῶν κατὰ τὴν αὐτὴν τοῦ συγ-
 " γράμματος ἱστορίαν ὧδέ πως μέμνηται " γίνεται δὲ κατὰ
 " τοῦτον τὸν χρόνον Ἰησοῦς, σωφὸς ἀνὴρ, εἴ γε ἄνδρα 10
 " αὐτὸν λέγειν χρὴ. Ἦν γὰρ παραδόξων ἔργων ποιητὴς,
 " διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τάλησῃ δεχομένων,
 " καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ
 " Ἑλληνικοῦ ἐπηγάγετο. 8. Ὁ Χριστὸς οὗτος ἦν. Καὶ
 " αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρωῖ 15
 " ἐπιτετυμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον
 " ἀγαπήσαντες. Ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν
 " πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία
 " περὶ αὐτοῦ θανατίασια εἰρηκότων. Εἰσέτι τε νῦν τῶν
 " Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ 20
 " φῦλον." 9. Ταῦτα τοῦ ἐξ αὐτῶν Ἑβραίων συγγραφέως
 " ἀνέκαθεν τῇ ἑαυτοῦ γραφῇ περὶ τε τοῦ βαπτιστοῦ Ἰωάννου
 " καὶ τοῦ σωτῆρος ἡμῶν παραδεδωκότος, τίς ἂν ἔτι λείποιτο
 " ἀποφυγῇ τοῦ μὴ ἀναισχύντους ἀπελέγχεσθαι τοὺς τὰ κατ'
 " αὐτῶν πλασασμένους ὑπομνήματα; ἀλλὰ ταῦτα μὲν ἐχέτω 25
 " ταύτη.

XII. [Nic. II. E. I, 21, 22.] 1. Τῶν γε μὴν τοῦ σωτῆ-
 ρος ἀποστόλων παντὶ τῷ σαφὲς ἐκ τῶν εὐαγγελίων ἢ
 πρὸς ῥησις. Τῶν δ' ἐβζλομήκοντα μαζιητῶν κατάλογος μὲν

οὐδεὶς οὐδαμῇ φέρεται · λέγεται γε μὴν εἰς αὐτῶν Βαρνάβας γεγενῆναι, οὗ διαφόρως μὲν καὶ αἱ Πράξεις τῶν ἀποστόλων ἐμνημόνευσαν, οὐχ ἥκιστα δὲ καὶ ὁ Παῦλος Γαλάταις γράφων. Τούτων δ' εἶναι φασὶ καὶ Σωσζένην τὸν 5 ἄμα Παύλῳ Κορινθίοις ἐπιστείλαντα. 2. Ἡ δ' ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν Ὑποτυπώσεων, ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ Παῦλος "ὅτε δὲ ἤλθε Κηφᾶς " εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην," ἕνα φησὶ γεγενῆναι τῶν ἐβδομήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ 10 τυγχάνοντα τῷ ἀποστόλῳ. 3. Καὶ Ματθίαν δὲ τὸν ἀντὶ Ἰούδα τοῖς ἀποστόλοις συγκαταλεγέντα, τὸν τε σὺν αὐτῷ τῇ ὁμοίᾳ ψήφῳ τιμηθέντα, τῆς αὐτῆς τῶν ἐβδομήκοντα κλήσεως ἡξιῶσθαι κατέχει λόγος. Καὶ Θαδδαῖον δὲ ἕνα τῶν αὐτῶν εἶναι φασὶ, περὶ οὗ καὶ ἱστορίαν ἐλθοῦσαν εἰς 15 ἡμᾶς αὐτίκα μάλα ἐκξήσομαι. 4. Καὶ τῶν ἐβδομήκοντα δὲ πλείους τοῦ σωτῆρος πεφηνέναι μαθητὰς εὖροις ἂν ἐπιτηρήσας, μάρτυρι χρώμενος τῷ Παύλῳ, μετὰ τὴν ἐκ νεκρῶν ἔγερσιν ὥφθαι αὐτὸν φήσαντι πρῶτον μὲν Κηφᾶ, ἔπειτα τοῖς δώδεκα, καὶ μετὰ τούτους ἐπάνω πεντακοσίοις ἀδελφοῖς 20 ἐφάπαξ, ὧν τινὰς μὲν ἔφασκε κεκοιμηῆσθαι, τοὺς πλείους δ' ἔτι τῷ βίῳ, καὶ ὃν καιρὸν αὐτῷ ταῦτα συνετάττετο, περιεῖναι. 5. Ἐπειτα δ' ὥφθαι αὐτὸν Ἰακώβῳ φησὶν · εἰς δὲ καὶ οὗτος τῶν φερομένων τοῦ σωτῆρος ἀδελφῶν ἦν. Εἰς ὧς παρὰ τούτους κατὰ μίμησιν τῶν δώδεκα πλείστων ὅσων 25 ὑπαρξάντων ἀποστόλων, οἷος καὶ αὐτὸς ὁ Παῦλος ἦν, προστίζησι λέγων "ἔπειτα ὥφθη τοῖς ἀποστόλοις πᾶσι." Ταῦτα μὲν οὖν περὶ τῶνδε. Τῆς δὲ περὶ τὸν Θαδδαῖον ἱστορίας τοιοῦτος γέγονεν ὁ τρόπος.

XIII. [Nic. H. E. II, 7, et Euagr. IV, 29.] 1. Ἡ τοῦ

κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ζωότης, εἰς πάν-
 τας ἀνθρώπους τῆς παραδοξοποιοῦ δυνάμεως ἔνκεν ῥωο-
 μένη, μυρίους ὅσους καὶ τῶν ἐπ' ἁλλοδαπῆς πορρωτάτω τε
 τῆς Ἰουδαίας νόσων καὶ παντοίων παθῶν ἐλπίδι θεραπείας
 ἐπήγετο. 2. Ταύτη τοι βασιλεὺς Ἀβγαρος, τῶν ὑπὲρ 5
 Εὐφράτην ἔξωδων ἐπιστημότατα δυναστεύων, πάθει τὸ σῶμα
 δεινῷ καὶ οὐ θεραπείᾳ ὅσον ἐπ' ἀνθρωπείᾳ δυνάμει κατα-
 φθειρόμενος, ὥς καὶ τοῦτομα τοῦ Ἰησοῦ πολὺ καὶ τὰς δυ-
 νάμεις συμφώνως πρὸς ἀπάντων μαρτυρουμένας ἐπύθετο,
 ἰκέτης αὐτοῦ πέμψας δι' ἐπιστοληφόρου γίνεται, τῆς νόσου 10
 τυχεῖν ἀπαλλαγῆς ἄξιων. 3. Ὁ δὲ μὴ τότε καλοῦντι
 ὑπακούσας ἐπιστολῆς γοῦν αὐτὸν ἰδίας καταξιοῖ, ἵνα τῶν
 αὐτοῦ μαθητῶν ἀποστέλλειν ἐπὶ θεραπείᾳ τῆς νόσου, ὁμοῦ
 τε αὐτοῦ σωτηρίαν καὶ τῶν προσηκόντων ἀπάντων ὑπι-
 σχρούμενος. 4. Οὐκ εἰς μακρὸν δὲ ἄρα αὐτῷ ἐπληροῦτο 15
 τὰ τῆς ἐπαγγελίας. Μετὰ γοῦν τὴν ἐκ νεκρῶν ἀνάστασιν
 καὶ τὴν εἰς οὐρανοὺς ἀνοδὸν Θωμᾶς, τῶν ἀποστόλων εἷς
 τῶν δώδεκα, Θαδδαῖον, ἐν ἀριζμῷ καὶ αὐτὸν τῶν ἐβδουή-
 κοντα τοῦ Χριστοῦ μαθητῶν κατελεγμένον, κινήσει ζεισιτέρᾳ
 ἐπὶ τὴν Ἑδεσσαν κήρυκα καὶ εὐαγγελιστὴν τῆς περὶ τοῦ 20
 Χριστοῦ διδασκαλίας ἐκπέμπει, πάντα τε δι' αὐτοῦ τὰ τῆς
 τοῦ σωτῆρος ἡμῶν τέλος ἐλάβανεν ἐπαγγελίας. Ἐχαις
 καὶ τούτων ἀνάγραπτον τὴν μαρτυρίαν, ἐκ τῶν κατὰ Ἑδεσ-
 σαν τὸ τηλικαῦτα βασιλευομένην πόλιν γραμματοφυλακείων
 ληφθεῖσαν. Ἐν γοῦν τοῖς αὐτόξι δημοσίαις χάρταις, τοῖς 25
 τὰ παλαιὰ καὶ τὰ ἀμφὶ τὸν Ἀβγαρον πραχθέντα περι-
 έχουσι, καὶ ταῦτα εἰσέτι νῦν ἐξ ἐκείνου πεφυλαγμένα εὑρηται.
 Οὐδὲν δὲ οἶον καὶ αὐτῶν ἱπακοῦσαι τῶν ἐπιστολῶν, ἀπὸ
 τῶν ἀρχείων ἡμῖν ἀναληφθεῖσων, καὶ τόνδε αὐτοῖς ῥήμασιν
 ἐκ τῆς Σύρων φωνῆς μεταβληθεῖσων τὸν τρόπον.

Ἀντίγραφον ἐπιστολῆς γραφείσης ὑπὸ Ἀβγάρου τοπάρχου τῷ Ἰησοῦ, καὶ πεμφθείσης αὐτῷ δι' Ἀνανία ταχυδρόμου εἰς Ἱεροσόλυμα.

6. " Ἀβγαρος τοπάρχης Ἐδέσσης Ἰησοῦ σωτῆρι ἀγαθῷ
 " ἀναφανέντι ἐν τόπῳ Ἱεροσολύμων χαίρειν. Ἦκουσται
 5 " μοι τὰ περὶ σοῦ καὶ τῶν σῶν ἱαμάτων, ὡς ἄνευ φαρμάκων
 " καὶ βοτανῶν ὑπὸ σοῦ γινομένων. Ὡς γὰρ λόγος, τυ-
 " φλοὺς ἀναβλέπειν ποιεῖς, χωλοὺς περιπατεῖν, καὶ λε-
 " προὺς καθαρίζεις, καὶ ἀκάθαρτα πνεύματα καὶ δαίμονας
 " ἐκβάλλεις, καὶ τοὺς ἐν μακρονοσίᾳ βασανιζομένους ἑρα-
 10 " πεύεις, καὶ νεκροὺς ἐγείρεις. 7. Καὶ ταῦτα πάντα ἀκού-
 " σας περὶ σοῦ κατὰ νοῦν ἐξέμην τὸ ἕτερον τῶν δύο, ἢ ὅτι
 " σὺ εἶ ὁ Θεὸς καὶ καταβὰς ἀπὸ τοῦ οὐρανοῦ ποιεῖς ταῦτα,
 " ἢ υἱὸς εἶ τοῦ Θεοῦ ποιῶν ταῦτα. 8. Διὰ τοῦτο τοίνυν
 " γράψας ἐδεήθην σου σκυλῆναι πρὸς ἐμὲ, καὶ τὸ πάθος, ὃ
 15 " ἔχω, θεραπεῦσαι. Καὶ γὰρ ἤκουσα ὅτι καὶ Ἰουδαῖοι κατα-
 " γογγύζουσίν σου καὶ βούλονται κακῶσαί σε. Πόλις δέ
 " μικροτάτη μοί ἐστι καὶ σεμνή, ἥτις ἔξαρκεῖ ἀμφοτέροις."

9. [Καὶ ταῦτα μὲν οὕτως ἔγραψε, τῆς θείας αὐτὸν τέως
 μικρὸν ἀνγασίας ἐλλάμψεως. Ἀξιὸν δὲ καὶ τῆς πρὸς
 20 τοῦ Ἰησοῦ αὐτῷ διὰ τοῦ αὐτοῦ γραμματοκομιστοῦ ἀποστα-
 λείσης ἐπακοῦσαι ὀλιγοστίχου μὲν, πολυδυνάμου δὲ ἐπι-
 στολῆς, τοῦτον ἐχούσης καὶ αὐτῆς τὸν τρόπον.]

Τὰ ἀντιγραφέντα ὑπὸ Ἰησοῦ διὰ Ἀνανία ταχυδρόμου τοπάρχῃ Ἀβγάρῳ.

10. " Μακάριος εἶ πιστεύσας ἐν ἐμοὶ μὴ ἑωρακώς με.
 25 " Γέγραπται γὰρ περὶ ἐμοῦ τοὺς ἑωρακότας με μὴ πιστεύ-
 " σειν μοι, καὶ ἵνα οἱ μὴ ἑωρακότες αὐτοὶ πιστεύσωσι καὶ
 " ζήσωνται. Περὶ δὲ οὗ ἔργαφάς μοι ἐλθεῖν πρὸς σέ, δέον

“ἵστι πάντα, δι’ ἃ ἀπεστάλην, ἐνταῦθα πληρῶσαί με, καὶ
 “μετὰ τὸ πληρῶσαι οὕτως ἀναληφθῆναι πρὸς τὸν ἀποστεί-
 “λαυτά με. Καὶ ἐπαδὼν ἀναληφθῶ, ἀποστελῶ σοί τινα
 “τῶν μαθητῶν μου, ἵνα ἰάσηταί σου τὸ πάθος καὶ ζώῃν
 “σοι καὶ τοῖς σὺν σοὶ παράσχηται.”

5

11. Ταύταις δὲ ταῖς ἐπιστολαῖς ἔτι καὶ ταῦτα συνῆπτο τῇ
 Σύρων φωνῇ. Μετὰ δὲ τὸ ἀναληφθῆναι τὸν Ἰησοῦν ἀπέ-
 στειλεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς Οαδδαῖον ἀπόστολον,
 ἵνα τῶν ἰβδομῶντα· ὃς ἐλθὼν κατέμενε πρὸς Τωβίαν
 τὸν τοῦ Τωβία. Ὡς δὲ ἤκούσθη περὶ αὐτοῦ, ἐμνηύθη τῷ 10
 Ἀβγάρῳ ὅτι ἐλήλυθεν ἐνταῦθα ἀπόστολος τοῦ Ἰησοῦ,
 κατὰ ἐπέστειλέ σοι. 12. Ἦρξατο οὖν ὁ Θαδδαῖος ἐν δυνά-
 μει Θεοῦ θεραπεύειν πᾶσαν νόσον καὶ μαλακίαν, ὥστε πάντας
 θαυμάζειν· ὡς δὲ ἤκουσεν ὁ Ἀβγαρος τὰ μεγαλεῖα καὶ τὰ
 θαυμάσια, ἃ ἐποίει, καὶ ὡς ἐθεράπευεν, ἐν ὑπονοίᾳ γέγονεν 15
 ὡς ὅτι αὐτός ἐστι, περὶ οὗ ὁ Ἰησοῦς ἐπέστειλε λέγων, ἐπει-
 δὼν ἀναληφθῶ, ἀποστελῶ σοί τινα τῶν μαθητῶν μου, ὃς
 τὸ πάθος σου ἰάσεται. 13. Μετακαλεσάμενος οὖν τὸν Τω-
 βίαν, παρ’ ᾧ κατέμενε, εἶπεν, ἤκουσα ὅτι ἀνὴρ τις δυνά-
 στης ἐλθὼν κατέμεινεν ἐν τῇ σῇ οἰκίᾳ· ἀνάγαγε αὐτὸν 20
 πρὸς ἐμέ. Ἐλθὼν δὲ ὁ Τωβίας παρὰ Θαδδαίου εἶπεν
 αὐτῷ, ὁ τοπάρχης Ἀβγαρος μετακαλεσάμενός με εἶπεν
 ἀναγαγεῖν σε παρ’ αὐτῷ, ἵνα θεραπεύσῃς αὐτοῦ τὸ πάθος.
 Καὶ ὁ Θαδδαῖος, ἀναβαίνων, ἔφη, ἐπειδήπερ δυνάμει παρ’
 αὐτῷ ἀπίσταλμαι. 14. Ὁρξίσας οὖν ὁ Τωβίας τῇ ἑξῆς 25
 καὶ παραλαβὼν τὸν Θαδδαῖον ἦλθε πρὸς τὸν Ἀβγαρον·
 ὡς δὲ ἀνέβη, παρόντων καὶ ἰστώτων τῶν μεγιστάνων αὐ-
 τοῦ, παραχρῆμα ἐν τῷ εἰσεῖναι αὐτὸν ὄραμα μέγα ἐφάνη
 τῷ Ἀβγάρῳ ἐν τῷ προσώπῳ τοῦ ἀποστόλου Θαδδαίου.

ἔπερ ἰδὼν Ἄβγαρος προσεκύνησε τῷ Θαδδαίῳ, θαυμά τε ἔσχε πάντα τοὺς περιεστῶτας· αὐτοὶ γὰρ οὐχ ἑωράκεσαν τὸ ὄραμα, ὃ μόνῳ τῷ Ἀβγάρῳ ἐφάνη. 15. Ὃς καὶ τὸν Θαδδαῖον ἤρετο, εἰ ἐπ' ἀληθείας μαθητὴς εἶ Ἰησοῦ τοῦ υἱοῦ τοῦ Θεοῦ, ὃς εἰρήκει πρὸς ἐμέ "ἂποστελῶ σοί τινα τῶν μαθητῶν μου, ὅστις ἰάσεται σε καὶ ζωὴν σοι παρέξει." Καὶ ὁ Θαδδαῖος ἔφη "ἐπεὶ μέγαλως πεπίστευκας εἰς τὸν ἀποστείλαντά με, διὰ τοῦτο ἀπεστάλην πρὸς σέ. Καὶ πάλιν ἔὰν πιστεύσῃς ἐν αὐτῷ, ὥς ἂν πιστεύσῃς ἔσται σοι 10 τὰ αἰτήματα τῆς καρδίας σου." 16. Καὶ ὁ Ἀβγαρος πρὸς αὐτόν "οὕτως ἐπίστευσα," φησὶν, "ἐν αὐτῷ, ὥς καὶ τοὺς Ἰουδαίους τοὺς σταυρώσαντας αὐτὸν βουληθῆναι δύναμιν παραλαβὼν κατακόψαι, εἰ μὴ διὰ τὴν βασιλείαν τὴν Ῥωμαίων ἀνεκόπην τούτου." Καὶ ὁ Θαδδαῖος εἶπεν "ὁ κύριος 15 ἡμῶν τὸ θέλημα τοῦ πατρὸς αὐτοῦ πεπλήρωκε, καὶ πληρώσας ἀνελήφθη πρὸς τὸν πατέρα." 17. Λέγει αὐτῷ Ἀβγαρος "κἀγὼ πεπίστευκα εἰς αὐτὸν καὶ εἰς τὸν πατέρα αὐτοῦ." Καὶ ὁ Θαδδαῖος "διὰ τοῦτο," φησὶ, "τίζημι τὴν χεῖρά μου ἐπὶ σέ ἐν ὀνόματι αὐτοῦ." Καὶ τοῦτο πράξαντος 20 παραχρῆμα ἐξεραπέυθη τῆς νόσου καὶ τοῦ πάθους οὗ εἶχεν. 18. Ἐθαύμασέ τε ὁ Ἀβγαρος, ὅτι καθὼς ἤκουσται αὐτῷ περὶ τοῦ Ἰησοῦ, οὕτως τοῖς ἔργοις παρέλαβε διὰ τοῦ μαθητοῦ αὐτοῦ Θαδδαίου, ὃς αὐτὸν ἄνευ φαρμακείας καὶ βοτανῶν ἐξεράπευσεν, καὶ οὐ μόνον, ἀλλὰ καὶ Ἀβδὸν τὸν τοῦ 25 Ἀβδου ποδάγραν ἔχοντα, ὃς καὶ αὐτὸς προσελθὼν ὑπὸ τοὺς πόδας αὐτοῦ ἔπεσεν, εὐχάς τε διὰ χειρὸς λαβὼν ἐξεραπέυθη· πολλοὺς τε ἄλλους συμπολίτας αὐτῶν ὁ αὐτὸς ἰάσατο, θαυμαστὰ καὶ μεγάλα ποιῶν, καὶ κηρύσσων τὸν λόγον τοῦ Θεοῦ. 19. Μετὰ δὲ ταῦτα ὁ Ἀβγαρος "σὺ

Θαδδαῖε," ἔφη, "σὺν δυνάμει τοῦ Θεοῦ ταῦτα ποιεῖς, καὶ ἡμεῖς
 σὺ αὐτοὶ ἐθαυμάσαμεν. Ἄλλ' ἐπὶ τούτοις θέλωμαί σου,
 διήγησαί μοι περὶ τῆς ἐλεύσεως τοῦ Ἰησοῦ πῶς ἐγένετο,
 καὶ περὶ τῆς δυνάμεως αὐτοῦ, καὶ ἐν ποίᾳ δυνάμει ταῦτα
 ἐποίει, ἅτινα ἠκούσαμεν." 20. Καὶ ὁ Θαδδαῖος "νῦν μὲν
 σιωπήσομαι," ἔφη, "ἐπειδὴ κηρύξαι τὸν λόγον ἀπεστάλην,
 αὔριον δὲ ἐκκλησιάσόν μοι τοὺς πολίτας σου πάντας, καὶ
 ἐπ' αὐτῶν κηρύξω τὸν λόγον τοῦ Θεοῦ, καὶ σπερῶ ἐν αὐτοῖς
 τὸν λόγον τῆς ζωῆς, περὶ τε τῆς ἐλεύσεως τοῦ Ἰησοῦ κα-
 ζῶς ἐγένετο, καὶ περὶ τῆς ἀποστολῆς αὐτοῦ, καὶ ἕνεκα τίνος
 ἀπεστάλη ὑπὸ τοῦ πατρὸς, καὶ περὶ τῆς δυνάμεως τῶν
 ἔργων αὐτοῦ, καὶ μυστηρίων ὧν ἐλάλησεν ἐν τῷ κόσμῳ,
 καὶ ποίᾳ δυνάμει ταῦτα ἐποίει, καὶ περὶ τῆς καινῆς αὐτοῦ
 κηρύξεως, καὶ περὶ τῆς συμκρύπτου καὶ περὶ τῆς ταπεινώ-
 σεως αὐτοῦ, καὶ πῶς ἐταπείνωσεν ἑαυτὸν καὶ ἀπέθανε καὶ
 ἐσμύκρυνεν αὐτοῦ τὴν δεινότητα καὶ ἐσταυρώθη, καὶ κατέβη
 εἰς τὸν Ἅιδην, καὶ διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ
 σχισθέντα, καὶ ἀνήγαγεν νεκρούς· καταβὰς γὰρ μόνος
 συνήγειρεν πολλοὺς, εἰς οὕτως ἀνέβη πρὸς τὸν πατέρα
 αὐτοῦ." 21. Ἐκέλευσεν οὖν ὁ Ἀβγαρος τῇ ἑωρῇ συνάξαι
 τοὺς πολίτας αὐτοῦ καὶ ἀκοῦσαι τὴν κήρυξιν Θαδδαίου, καὶ
 μετὰ ταῦτα προσέταξεν αὐτῷ δοῦναι χρυσὸν καὶ ἄσημον.
 Ὁ δὲ οὐκ ἐδέξατο εἰπὼν "εἰ τὰ ἡμέτερα καταλειλοίπαμεν,
 πῶς τὰ ἄλλότρια ληψόμεθα;" 22. ἐπράχθη ταῦτα τεσσαρα-
 κοστῷ καὶ τριακοσιοστῷ ἔτει, ἃ καὶ οὐκ εἰς ἄχρηστον πρὸς
 λέξιν ἐκ τῆς Σύρων μεταβληθέντα φωνῆς ἐνταυθὰ μοι κατὰ
 καιρὸν κείσθω.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Β.

XXIII. [Nic. H. E. II, 38.] 1. Ἰουδαῖοί γε μὴν τοῦ
Παύλου Καίσαρα ἐπικαλεσαμένου, ἐπὶ τε τὴν Ῥωμαίων
πόλιν ὑπὸ Φήστου παραπεμφθέντος, τῆς ἐλπίδος κατ' ἥν
ἐξήρτουν αὐτῷ τὴν ἐπιβουλήν ἀποπεσόντες, ἐπὶ Ἰάκωβον
5 τὸν τοῦ κυρίου τρέπονται ἀδελφὸν, ᾧ πρὸς τῶν ἀποστόλων
ὁ τῆς ἐπισκοπῆς τῆς ἐν Ἱεροσολύμοις ἐγκεχέριστο θρόνος.
Τοιαῦτα δὲ αὐτοῖς καὶ τὰ κατὰ τούτου τολμᾶται. 2. Εἰς
μέσον αὐτὸν ἀγαγόντες ἄρνησιν τῆς εἰς τὸν Χριστὸν πί-
στεως ἐπὶ παντὸς ἐξήτουν τοῦ λαοῦ. Τοῦ δὲ παρὰ τὴν
10 ἀπάντων γνώμην ἐλευξέρα φωνῇ καὶ μᾶλλον ἢ προσεδύκη-
σαν ἐπὶ τῆς πληθύος ἀπάσης παρρησιασασμένου, καὶ ὁμο-
λογήσαντος υἱὸν εἶναι τοῦ Θεοῦ τὸν σωτῆρα καὶ κύριον
ἡμῶν Ἰησοῦν, μηκέτ' οἷοί τε τὴν τοῦ ἀνδρὸς μαρτυρίαν
φέρειν, τῷ καὶ δικαιοτάτον αὐτὸν παρὰ τοῖς πᾶσι δι' ἀκρό-
15 τητα ἧς μετῆι κατὰ τὸν βίον φιλοσοφίας τε καὶ θεοσεβείας
πιστεύεσθαι, κτείνουσι, καιρὸν εἰς ἐξουσίαν λαβόντες τὴν
ἀναρχίαν, ὅτι δὴ τοῦ Φήστου κατ' αὐτὸ τοῦ καιροῦ ἐπὶ τῆς
Ἰουδαίας τελευτήσαντος ἀναρχα καὶ ἀνεπιτρόπευτα τὰ τῆς
αὐτόξι διοικήσεως καθεστῆκει. 3. Τὸν δὲ τῆς τοῦ Ἰακώ-

βου τελευταῖης τρόπον ἤδη μὲν πρότερον αἱ παρατεταῖσαι
 τοῦ Κλήμεντος φωναὶ δεηλώκασιν, ἀπὸ τοῦ περυσίου
 βιβλῆσαι ξύλω τε τὴν πρὸς θάνατον πεπληχῆσαι αὐτὸν
 ιστορηκότος. 4. Ἀκριβέστατά γε μὴν τὰ κατ' αὐτὸν ὁ
 Ἰγήσιππος, ἐπὶ τῆς πρώτης τῶν ἀποστόλων γενόμενος 5
 διαδοχῆς, ἐν τῷ πέμπτῳ αὐτοῦ ὑπομνήματι τοῦτον λέγων
 ιστορεῖ τὸν τρόπον " διαδέχεται δὲ τὴν ἐκκλησίαν μετὰ τῶν
 " ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος, ὁ ὀνομασθεὶς
 " ὑπὸ πάντων 'δίκαιος' ἀπὸ τῶν τοῦ κυρίου χρόνων μέχρι
 " καὶ ἡμῶν· ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο. 5. Οὗτος 10
 " δὲ ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. Οἶνον καὶ σίκερα
 " οὐκ ἔπιεν, οὐδὲ ἔμφυχον ἔφαγε. Ξυρὸν ἐπὶ τὴν κεφαλὴν
 " αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλείψατο, καὶ βαλανεῖον οὐκ
 " ἐχρήσατο. 6. Τούτῳ μόνῳ ἐξῆν εἰς τὰ ἅγια εἰσιέναι.
 " Οὐδὲ γὰρ ἔρεοῦν ἐφόρει, ἀλλὰ σινδόνας. Καὶ μόνος 15
 " εἰσῆρχετο εἰς τὸν ναὸν, ἠγύσκετό τε κείμενος ἐπὶ τοῖς γό-
 " ρασι, καὶ αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν, ὥς ἀπεσκλη-
 " κέναι τὰ γόνατα αὐτοῦ δίκην καμήλου, διὰ τὸ ἀεὶ κάμπτειν
 " προσκυνοῦντα τῷ Θεῷ τὰ γόνατα καὶ αἰτεῖσθαι ἄφεσιν τῷ
 " λαῷ. 7. Διὰ γέ τοι τὴν ὑπερβολὴν τῆς δικαιοσύνης 20
 " αὐτοῦ ἐκαλεῖτο 'δίκαιος καὶ ὠβλίαις,' ὃ ἐστὶν Ἑλληνιστὶ
 " 'περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη,' ὥς οἱ προφητὰι δηλοῦ-
 " σι περὶ αὐτοῦ. 8. Τινὲς οὖν τῶν ἐπὶ αἱρέσεων τῶν ἐν τῷ
 " λαῷ, τῶν προγεγραμμένων μοι ἐν τοῖς ὑπομνήμασιν,
 " ἔπυνθάνοντο αὐτοῦ τίς ἢ θύρα τοῦ Ἰησοῦ. Καὶ ἔλεγε 25
 " τοῦτον εἶναι τὸν σωτῆρα. 9. Ἐξ ὧν τινες ἐπίστευσαν
 " ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός. Αἱ δὲ αἱρέσεις αἱ προειρη-
 " μέναι οὐκ ἐπίστευσαν οὔτε ἀνάστασιν οὔτε ἐρχόμενον ἀπο-
 " δοῦναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ. " Οσοὶ δὲ καὶ ἐπίστευ-

"σαν, διὰ Ἰάκωβον. 10. Πολλῶν οὖν καὶ τῶν ἀρχόντων
 "πιστευόντων, ἦν Ξόρυβος τῶν Ἰουδαίων καὶ γραμματέων
 "καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰη-
 "σοῦν τὸν Χριστὸν προσδοκᾶν. Ἐλεγον οὖν συνελθόντες
 5 "τῷ Ἰακώβῳ· ἑ παρακαλοῦμέν σε, ἐπίσχες τὸν λαὸν, ἐπεὶ
 "ἐπλανήθη εἰς Ἰησοῦν, ὡς αὐτοῦ ὄντος τοῦ Χριστοῦ.
 "Παρακαλοῦμέν σε πείσαι πάντας τοὺς ἐλθόντας εἰς τὴν
 "ἡμέραν τοῦ πάσχα περὶ Ἰησοῦ. Σοὶ γὰρ πάντες πείθό-
 "μεθα. Ἡμεῖς γὰρ μαρτυροῦμέν σοι καὶ πᾶς ὁ λαὸς ὅτι
 10 "δίκαιος εἶ καὶ ὅτι πρόσωπον οὐ λαμβάνεις. 11. Πείσον
 "οὖν σὺν τὸν ὄχλον περὶ Ἰησοῦ μὴ πλανᾶσθαι. Καὶ γὰρ
 "πᾶς ὁ λαὸς καὶ πάντες πειθόμεθά σοι. Στῆσι οὖν ἐπὶ
 "τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωξεν ἥς ἐπιφανῆς καὶ ἥ
 "εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ. Διὰ γὰρ τὸ
 15 "πάσχα συνεληλύθασι πᾶσαι αἱ φυλαὶ μετὰ καὶ τῶν ἐθνῶν.
 "12. Ἐστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρι-
 "σαῖοι τὸν Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, καὶ ἔκραζαν
 "αὐτῷ καὶ εἶπαν, ὅτι δίκαιε, ὃ πάντες πείθεσθαι ὀφείλομεν,
 "ἐπεὶ ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος,
 20 "ἀπάγγελον ἡμῖν τίς ἡ θύρα τοῦ Ἰησοῦ. 13. Καὶ ἀπε-
 "κρίνατο φωνῇ μεγάλῃ, τί με ἐπερωτᾶτε περὶ Ἰησοῦ τοῦ
 "υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κάθεται ἐν τῷ οὐρανῷ ἐκ
 "δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ
 "τῶν νεφελῶν τοῦ οὐρανοῦ. 14. Καὶ πολλῶν πληροφο-
 25 "ρηθέντων, καὶ δοξαζόντων ἐπὶ τῇ μαρτυρίᾳ τοῦ Ἰακώ-
 "βου, καὶ λεγόντων ὡσαννὰ τῷ υἱῷ Δαβὶδ, τότε πάλιν οἱ
 "αὐτοὶ γραμματεῖς καὶ Φαρισαῖοι πρὸς ἀλλήλους ἔλεγον,
 "'κακῶς ἐποίησαμεν τοιαύτην μαρτυρίαν παρασχόντες τῷ
 "'Ἰησοῦ· ἀλλὰ ἀναβάντες καταβάλωμεν αὐτὸν, ἵνα φοβη-

" ζήντες μὴ πιστεύσωσιν αὐτῷ." 15. Καὶ ἔκραξαν λέγοντες,
 " ὦ ὦ, καὶ ὁ δίκαιος ἐπλανήθη." Καὶ ἐπλήρωσαν τὴν γρα-
 " φὴν τὴν ἐν τῷ Ἑσαΐᾳ γεγραμμένην· ἄρωμεν τὸν δίκαιον,
 " ὅτι δύσχορηστος ἡμῖν ἐστι· τοίνυν τὰ γεννήματα τῶν
 " ἔργων αὐτῶν φάγονται." 16. Ἀναβάντες οὖν κατέβησαν 5
 " τὸν δίκαιον, καὶ ἔλεγον ἀλλήλοις, ἑλθάσωμεν Ἰάκωβον
 " τὸν δίκαιον." Καὶ ἤρξαντο λησάζειν αὐτὸν, ἐπεὶ κατα-
 " βληθεὶς οὐκ ἀπέθανεν, ἀλλὰ στραφεὶς ἔθηκε τὰ γόνατα
 " λέγων, παρακαλῶ, κύριε θεέ πάτερ, ἄφες αὐτοῖς· οὐ γὰρ
 " οἶδασιν τί ποιοῦσιν." 17. Οὕτω δὲ καταλιθοβολούντων 10
 " αὐτὸν εἰς τῶν ἱερέων τῶν υἱῶν Ῥηχάβ υἱοῦ Ῥαχαβεὶμ
 " τῶν μαρτυρουμένων ὑπὸ Ἱερεμίου τοῦ προφήτου ἔκραζε
 " λέγων, παύσασθε· τί ποιεῖτε; εὐχεται ὑπὲρ ὑμῶν ὁ δὲ-
 " καιος." 18. Καὶ λαβὼν τις ἀπ' αὐτῶν εἰς τῶν γραφείων
 " τὸ ξύλον, ἐν ᾧ ἀπεπέεζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφα- 15
 " λῆς τοῦ δικαίου. Καὶ οὕτως ἐμαρτύρησεν. Καὶ ἔβησαν
 " αὐτὸν ἐπὶ τῷ τόπῳ παρὰ τῷ ναῷ, καὶ ἔτι αὐτοῦ ἡ στήλη
 " μένει παρὰ τῷ ναῷ. Μάρτυς οὗτος ἀληθὴς Ἰουδαίοις τε
 " καὶ Ἑλλησι γεγέννηται ὅτι Ἰησοῦς ὁ Χριστὸς ἐστιν. Καὶ
 " εὐθὺς Οὐεσπασιανὸς πολιορκεῖ αὐτούς." 19. Ταῦτα διὰ 20
 πλάτους συνωδὰ τῷ Κλήμεντι καὶ ὁ Πηγύσιππος. Οὕτω
 δὲ ἄρα θαυμάσιός τις ἦν καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἐπὶ
 δικαιοσύνῃ βεβόητο ὁ Ἰάκωβος ὡς καὶ τοὺς Ἰουδαίων
 ἔμφρονας δοξάζειν ταύτην εἶναι τὴν αἰτίαν τῆς παραχρῆμα
 μετὰ τὸ μαρτύριον αὐτοῦ πολιορκίας τῆς Ἱερουσαλὴμ, ἣν 25
 εἰ οὐδὲν ἕτερον αὐτοῖς συμβῆναι ἢ διὰ τὸ κατ' αὐτοῦ
 τολμηθεῖν ἄγος. 20. Ἀμέλει γέ τοι καὶ ὁ Ἰώσηπος οὐκ
 ἀπόκνησε καὶ τοῦτ' ἐγγράφως ἐπιμαρτύρασθαι εἰ ὢν φησι
 λέξεων " ταῦτα δὲ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν

"Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγο-
 "μένου Χριστοῦ, ἐπειδήπερ δικαιοτάτον αὐτὸν ὄντα οἱ Ἰου-
 "δαῖοι ἀπέκτειναν." 21. Ὁ δ' αὐτὸς καὶ τὸν θάνατον αὐτοῦ
 ἐν εἰκοστῇ τῆς ἀρχαιολογίας δηλοῖ διὰ τούτων· "πέμπει
 5 "ὃς Καῖσαρ Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἑπαρχον, Φῆστον
 "τὴν τελευτήν πυξόμενος. Ὁ δὲ νεώτερος Ἀνανος, ὃν
 "τὴν ἀρχιερωσύνην εἵπαμεν παρεληφέναι, θρασὺς ἦν τὸν
 "τρόπον καὶ τολμητῆς διαφερόντως, αἶρεσιν δὲ μετήκει τὴν
 "Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὡμοὶ παρὰ πάν-
 10 "τας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. 22. Ἀτε-
 "ρὸν οὖν τοιοῦτος ὢν ὁ Ἀνανος, νομίσας ἔχειν καιρὸν
 "ἐπιτήδειον, διὰ τὸ τεθάναι μὲν Φῆστον, Ἀλβῖνον δὲ ἔτι
 "κατὰ τὴν ὁδὸν ὑπάρχειν, καλεῖται συνέδριον κριτῶν, καὶ
 "παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ Χριστοῦ
 15 "λεγομένου, Ἰακώβου ὄνομα αὐτοῦ, καὶ τινες ἐτέρους, ὡς
 "παρανομησάντων κατηγορίαν ποιησάμενος παρέδωκε λευ-
 "σσησομένους. 23. Ὅσοι δὲ ἐδόκουν ἐπεικέστατοι τῶν
 "κατὰ τὴν πόλιν εἶναι καὶ τὰ περὶ τοὺς νόμους ἀκριβεῖς,
 "βαρέως ἤνεγκαν ἐπὶ τούτῳ, καὶ πέμπουσι πρὸς τὸν βα-
 20 "σιλέα κρύφα, παρακαλοῦντες αὐτὸν ἐπιστεῖλαι τῷ Ἀνάνῳ
 "μηκέτι τοιαῦτα πράσσειν· μηδὲ γὰρ τὸ πρῶτον ὀρθῶς
 "αὐτὸν πεποιθήναι. Τινὲς δὲ αὐτῶν καὶ τὸν Ἀλβῖνον
 "ὑπαντιάζουσιν ἀπὸ τῆς Ἀλεξανδρείας ὁδοιποροῦντα, καὶ
 "διδάσκουσιν ὡς οὐκ ἔξον ἦν Ἀνάνῳ χωρὶς τῆς αὐτοῦ
 25 "γνώμης καλεῖσθαι συνέδριον. 24. Ἀλβῖνος δὲ πεισθεὶς
 "τοῖς λεγομένοις γράφει μετ' ὀργῆς τῷ Ἀνάνῳ, λήψεσθαι
 "παρ' αὐτοῦ δίκας ἀπειλῶν. Καὶ ὁ βασιλεὺς δὲ Ἀγρίππας
 "διὰ τοῦτο τὴν ἀρχιερωσύνην ἀφελόμενος αὐτοῦ ἄρξαντος
 "μῆνας τρεῖς, Ἰησοῦν τὸν τοῦ Δαρμαίου κατέστησεν."

Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων κατωλικῶν ἐπιστολῶν εἶναι λέγεται. 25. Ἰστέον δὲ ὡς νοθεύεται μὲν (οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐπισημαίνουσιν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα, μᾶς καὶ αὐτῆς οὔσης τῶν ἐπὶ τὰ λεγομένων κατωλικῶν), ὅπως δ' ἴσμεν καὶ ταύτας μετὰ τῶν λοιπῶν ἐν πλείσταις δεδημοσιευμένας ἐκκλησίαις.

XXIV. [Nic. II. E. II, 15.] Νέρωνος δὲ ὄχλοον ἀγοντος τῆς βασιλείας ἔτος πρῶτος μετὰ Μάρκον τὸν εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας Ἀννιανὸς τὴν λει- 10 τουργίαν διαδέχεται.

XXV. [Nic. II. E. II, 34-37.] 1. Κραταιουμένης δὲ ἤδη τῷ Νέρωνι τῆς ἀρχῆς, εἰς ἀνοσίους ἐξοκέλας ἐπιτηδείους κατ' αὐτῆς ὥπλιζέτο τῆς εἰς τὸν τῶν ὅλων θεὸν εὐσεβείας. Γράφειν μὲν οὖν οἷός τις οὗτος γεγένηται τὴν 15 μοχθηρίαν οὐ τῆς παρούσης γένοιτ' ἂν σχολῆς. 2. Πολλῶν γε μὴν τὰ κατ' αὐτὸν ἀκριβεστάταις παραδεδωκότων ἐξηγήσεσι, πάρεστιν ὅτω φίλον ἐξ αὐτῶν τὴν σκαιότητα τῆς τὰνδρὸς ἐκτόπου καταξέωρῆσαι μανίας, καὶ ἦν, οὐ μετὰ λογισμῶν, μυρίων ὅσων ἀπωλείας διεξελθὼν ἐπὶ τοσούτην 20 ἤλασε μαιφονίαν ὡς μηδὲ τῶν οἰκειωτάτων τε καὶ φιλτάτων ἐπισχεῖν, μητέρα δὲ ὁμοίως καὶ ἀδελφοὺς καὶ γυναῖκα σὺν καὶ ἄλλοις μυρίοις τῷ γένει προσήκουσι τρόπον ἐχθρῶν καὶ πολεμίων ποικίλαις θανάτων ἰδέαις διαχρήσασθαι. 3. Ἐνίκα δὲ ἄρα τοῖς πᾶσι καὶ τοῦτ' ἐπιγραφῆναι αὐτῷ, 25 ὡς ἂν πρῶτος αὐτοκρατόρων τῆς εἰς τὸ θεῖον εὐσεβείας πολέμιος ἀναδειχθεῖη. 4. Τούτου δὲ πάλιν ὁ Ῥωμαῖος Τερτυλλιανὸς ὧδέ πως λέγων μνημονεύει "ἐντύχετε τοῖς ὑπομνήμασιν ὑμῶν. Ἐκεῖ εὐρήσετε πρῶτον Νέρωνα τοῦτο

- " τὸ δόγμα, ἡνίκα μάλιστα ἐν Ῥώμῃ τὴν ἀνατολὴν πῦσαν
 " ὑποτάξας ὡμὸς ἦν εἰς πάντας, διώξαντα. Τοιούτῃ τῆς
 " κολάσεως ἡμῶν ἀρχηγῷ κανχώμεθα. Ὁ γὰρ εἰδὼς ἐκεῖ-
 " νον νοῆσαι δύναται, ὡς οὐκ ἂν, εἰ μὴ μέγα τι ἀγαθὸν ἦν,
 5 " ὑπὸ Νέρωνος κατακριθῆναι." 5. Ταύτῃ γοῦν οὗτος ξεο-
 μάχος ἐν τοῖς μάλιστα πρῶτος ἀνακηρυχθεὶς ἐπὶ τὰς κατὰ
 τῶν ἀποστόλων ἐπῆρθη σφαγὰς. Παῦλος δὲ οὖν ἐπ' αὐτῆς
 Ῥώμης τὴν κεφαλὴν ἀποτμηθῆναι, καὶ Πέτρος ὡσαύτως
 ἀνασκολιπισθῆναι κατ' αὐτὸν ἰστοροῦνται. Καὶ πιστοῦνταιί
 10 γε τὴν ἱστορίαν ἢ Πέτρον καὶ Παύλου εἰς δεῦρο κρατήσασα
 ἐπὶ τῶν αὐτόθι κοιμητηρίων πρόσρησις. 6. Οὐδὲν δ' ἦττον
 καὶ ἐκκλησιαστικὸς ἀνὴρ, Γάϊος ὀνόματι, κατὰ Ζεφυρίνον
 Ῥωμαίων γεγωνὼς ἐπίσκοπον· ὃς δὲ Πρόκλῳ τῆς κατὰ
 Φρύγας προΐσταμένῳ γνώμης ἐγγράφως διαλεχθεὶς αὐτὰ
 15 δὲ ταῦτα περὶ τῶν τόπων, ἔνθα τῶν εἰρημένων ἀποστόλων
 τὰ ἱερὰ σκηνώματα κατατέθειται, φησὶν 7. " ἐγὼ δὲ τὰ τρό-
 " παια τῶν ἀποστόλων ἔχω δεῖξαι. Ἐὰν γὰρ θελήσης
 " ἀπελθεῖν ἐπὶ τὸν Βατικανὸν, ἢ ἐπὶ τὴν ὁδὸν τὴν Ὠστίαν,
 " εὐρήσεις τὰ τρόπαια τῶν ταύτην ἰδρυσαμένων τὴν ἐκκλη-
 20 " σίαν." 8. Ὡς δὲ κατὰ τὸν αὐτὸν ἄμφω καιρὸν ἐμαρτύρη-
 σαν, Κορινθίων ἐπίσκοπος Διονύσιος ἐγγράφως Ῥωμαίοις
 ὁμιλῶν ὥδέ πως παρίστησιν " ταῦτα καὶ ὑμεῖς διὰ τῆς
 " τοσαύτης νουθεσίας τὴν ἀπὸ Πέτρον καὶ Παύλου φυτεῖαν
 " γενηθεῖσαν Ῥωμαίων τε καὶ Κορινθίων συνεκεράσατε.
 25 " Καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύ-
 " σαντες ἡμᾶς ὁμοίως ἐδίδαξαν· ὁμοίως δὲ καὶ εἰς τὴν
 " Ἰταλίαν ὁμοσε διδάξαντες ἐμαρτύρησαν κατὰ τὸν αὐτὸν
 " καιρόν." Καὶ ταῦτα δὲ, ὡς ἂν ἔτι μᾶλλον πιστωθεῖν τὰ
 τῆς ἱστορίας.

XXVI. [Nic. II. E. III, 3.] 1. Αὐτίς δ' ὁ Ἰώσηπος
 πλεῖστα ὅσα περὶ τῆς τὸ πᾶν Ἰουδαίων ἔθνος καταλα-
 βούσης διελεζὼν συμφορᾶς δηλοῖ κατὰ λέξιν, ἐπὶ πλείστοις
 ἄλλοις μυρίους ὅσους τῶν παρὰ Ἰουδαίοις τετιμημένων
 μάστιξιν αἰκισθέντας ἐν αὐτῇ τῇ Ἱερουσαλὴμ ἀνασταυρω- 5
 ῶνται ὑπὸ Φλώρου. Τοῦτον δὲ εἶναι τῆς Ἰουδαίας ἐπί-
 τροπον, ὁπηνίκα τὴν ἀρχὴν ἀναρριπισθῆναι τοῦ πολέμου,
 ἔτους δωδεκάτου τῆς Νέρωνος ἡγεμονίας, συνέβη. 2. Εἴτα
 δὲ καὶ κατ' ὅλην τὴν Συρίαν ἐπὶ τῇ τῶν Ἰουδαίων ἀποστά-
 σει δεινὴν φησι κατειληφέναι ταραχὴν, πανταχόσε τῶν ἀπὸ 10
 τοῦ ἔθνους πρὸς τῶν κατὰ πόλιν ἐνοίκων ὥσάν πολεμίων
 ἀνηλεῶς πορξομένων, ὥστε ὁρᾶν τὰς πόλεις μεστὰς ἀτά-
 φων σωμάτων, καὶ νεκροὺς ἅμα νηπίοις γέροντας ἐρριμμέ-
 νους, γύναιά τε μηδὲ τῆς ἐπ' αἰδοῖ σκέπης μετεληφότα, καὶ
 πᾶσαν μὲν τὴν ἐπάρχιον μεστὴν ἀδιηγήτων συμφορῶν, 15
 μείζονα δὲ τῶν ἐκάστοτε τολμωμένων τὴν ἐπὶ τοῖς ἀπειλου-
 μένοις ἀνάτασιν. Ταῦτα κατὰ λέξιν ὁ Ἰώσηπος. Καὶ τὰ
 μὲν κατὰ Ἰουδαίους ἐν τούτοις ἦν.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Γ.

V. [Nic. H. E. III, 3-8.] 1. Μετὰ Νέρωνα δέκα πρὸς
τρισὶν ἔτεσι τὴν ἀρχὴν ἐπικρατήσαντα τῶν ἀμφὶ Γάλβαν
καὶ Ὡζωνα ἐνιαυτὸν ἐπὶ μῆσιν ἕξ διαγενομένων, Οὐεσπα-
σιανὸς, ταῖς κατὰ Ἰουδαίων παρατάξεισι λαμπρυνόμενος,
5 βασιλεὺς ἐπ' αὐτῆς ἀναδείκνυται τῆς Ἰουδαίας, αὐτοκράτωρ
πρὸς τῶν αὐτόξιοι στρατοπέδων ἀναγορευθεὶς. Τὴν ἐπὶ
Ῥώμῃς οὖν αὐτίκα στειλάμενος Τίτῳ τῷ παιδί τὸν κατὰ
Ἰουδαίων ἐγχειρίζει πόλεμον. 2. Μετά γε μὴν τὴν τοῦ
σωτῆρος ἡμῶν ἀνάληψιν Ἰουδαίων πρὸς τῷ κατ' αὐτοῦ
10 τολμήματι ἤδη καὶ κατὰ τῶν ἀποστόλων αὐτοῦ πλείστας
ὑσας ἐπιβουλὰς μεμηχανημένων, πρώτου τε Στεφάνου
λίξοις ὑπ' αὐτῶν ἀνηρημένου, εἶτα δὲ μετ' αὐτὸν Ἰακώβου,
ὅς ἦν Ζεβεδαίου μὲν παῖς, ἀδελφὸς δὲ Ἰωάννου, τὴν κεφα-
λὴν ἀποτμηθέντος, ἐπὶ πᾶσί τε Ἰακώβου, τοῦ τὸν αὐτόξιοι
15 τῆς ἐπισκοπῆς θρόνον πρώτου μετὰ τὴν τοῦ σωτῆρος ἡμῶν
ἀνάληψιν κεκληρωμένου, τὸν προδηλωθέντα τρόπον μεταλ-
λάξαντος, τῶν τε λοιπῶν ἀποστόλων μυρία εἰς θάνατον
ἐπιβεβουλευμένων, καὶ τῆς μὲν Ἰουδαίας γῆς ἀπέληλαμέ-
νων, ἐπὶ δὲ τῇ τοῦ κηρύγματος διδασκαλίᾳ τὴν εἰς σύμπαντα

τὰ ἔθνη στειλαίνων πορείαν σὺν δυνάμει τοῦ Χριστοῦ
 φήσαντος αὐτοῖς "πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη
 "ἐν τῷ ὀνόματί μου," 3. οὐ μὲν ἄλλὰ καὶ τοῦ λαοῦ τῆς ἐν
 Ἱερουσαλίμοις ἐκκλησίας κατὰ τινα χρησμόν τοῖς αὐτότε
 δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μετα- 5
 ραστῆναι τῆς πόλεως καὶ τινα τῆς Περαιᾶς πόλιν οἰκῆν
 κικλινομένην, Πέλλαν αὐτὴν ὀνομάζουσιν, ἐν ᾗ τῶν εἰς
 Χριστὸν πεπιστευκότων ἀπὸ τῆς Ἱερουσαλὴμ μεταγκισμέ-
 νων, ὡσὰν παντελῶς ἐπιτελειούτων ἀγίων ἀνδρῶν αὐτὴν
 τε τὴν Ἰουδαίων βασιλικὴν μητρόπολιν καὶ σύμψασαν τὴν 10
 Ἰουδαίαν γῆν, ἣ ἐκ Θεοῦ εἴκη λοιπὸν αὐτοὺς ἄτε τοσαῦτα
 εἰς τε τὸν Χριστὸν καὶ τοὺς ἀποστόλους αὐτοῦ παρηγορη-
 κότας μετήκει, τῶν ἀσεβῶν ἄρδην τὴν γενεὰν αὐτὴν ἐκείνην
 ἐξ ἀνθρώπων ἀφανίζουσα. 4. "Ὅσα μὲν οὖν τηλικάδε κατὰ
 πάντα τύπον ὅλῳ τῷ ἔθνει συνερρῆν κακὰ, ὅπως τε αὖ 15
 μάλιστα οἱ τῆς Ἰουδαίας οἰκήτορες εἰς ἔσχατον περιηλάθη-
 σαν συμφορῶν, ὁπόσαι τε μυριάδες ἡβηδὸν γυναιξὶν ἅμα
 καὶ παισὶ ξίφει καὶ λιμῇ καὶ μυρίοις ἄλλοις εἵδεσι περι-
 πετώκασιν θανάτου, πόλεων τε Ἰουδαϊκῶν ὅσαι τε καὶ οἷαι
 γεγόνασι πολιορκίαι, ἀλλὰ καὶ ὁπόσα οἱ ἐπ' αὐτὴν Ἱερου- 20
 σαλὴμ ὡσὰν ἐπὶ μητρόπολιν ὀχυρωτάτην καταπεφυγότες
 εἶναι καὶ πέρα δεινῶν ἰωράκασιν, τοῦ τε παντὸς πολέμου
 τὸν τρόπον, καὶ τῶν ἐν τούτῳ γεγενημένων ἐν μέρει ἕκαστα,
 καὶ ὡς ἐπὶ τέλει τὸ πρὸς τῶν προφητῶν ἀνηγορευμένον
 βδέλυγμα τῆς ἐρημώσεως ἐν αὐτῇ κατέστη τῷ πάλαι τοῦ 25
 Θεοῦ περιβοήτῳ νεῷ, παντελῇ φθορὰν καὶ ἀφανισμόν
 ἔσχατον τὸν διὰ πυρὸς ὑπομείναντι, πάρεστιν ὅτῳ φίλον
 ἐπ' ἀκριβὲς ἐκ τῆς τῷ Ἰωσήφῳ γραφείσης ἀναλέξασθαι
 ἱστορίας. 5. Ὡς δὲ αὐτὸς οὗτος τῶν ἀθροισθέντων ἀπὸ

τῆς Ἰουδαίας ἀπάσης ἐν ἡμέραις τῆς τοῦ Πάσχα ἑορτῆς ὥσπερ ἐν εἰρκτῇ ῥήμασιν αὐτοῖς ἀποκλεισθῆναι εἰς τὰ Ἱεροσόλυμα ἀμφὶ τριακοσίας μυριάδας τὸ πλῆθος ἱστορεῖ, ἀναγκαῖον ὑποσημῆσθαι. 6. Χρῆν γοῦν, ἐν αἷς ἡμέραις 5 τὸν πάντων σωτῆρα καὶ εὐεργέτην τὸν Χριστὸν τοῦ Θεοῦ τὰ κατὰ τὸ πάθος διατέθεινται, ταῖς αὐταῖς ὥσπερ ἐν εἰρκτῇ κατακλεισθέντας τὸν μετελθόντα αὐτοὺς ὄλεθρον πρὸς τῆς θείας δίκης καταδέξασθαι. 7. Παρελθὼν δὲ τὰ τῶν ἐν 10 μέρει συμβεβηκότων αὐτοῖς ὅσα διὰ ξίφους καὶ ἄλλῳ τρόπῳ κατ' αὐτῶν ἐγκεχείρισται, μόνας τὰς διὰ τοῦ λιμοῦ ἀναγκαῖον ἡγοῦμαι συμφορὰς παραδέσθαι, ὥς ἂν ἐκ μέρους ἔχοιεν οἱ τῇδε τῇ γραφῇ ἐντυγχάνοντες εἰδέναι, ὅπως αὐτοὺς τῆς εἰς τὸν Χριστὸν τοῦ Θεοῦ παρανομίας οὐκ εἰς μακρὸν ἢ ἐκ Θεοῦ μετῴλησε τιμωρία.

15 VI. [Nic. H. E. III, 6.] 1. Φέρε δὲ οὖν τῶν ἱστοριῶν τὴν πέμπτην τοῦ Ἰωσήπου μετὰ χεῖρας αὖτις ἀναλαβὼν τῶν τότε πραχθέντων διέλξε τὴν τραγωδίαν· "τοῖς γε 20 "μὴν εὐπόροις" φησὶ "καὶ τὸ μένειν πρὸς ἀπωλείας ἴσον ἦν. "Προφάσει γὰρ αὐτομολίας ἀνηρεῖτό τις διὰ τὴν οὐσίαν. 2. Φανε- 25 "τῶν λιμῶ δὲ ἡ ἀπόνοια τῶν στασιαστῶν συνήκμαζε, καὶ "καθ' ἡμέραν ἀμφοτέρα προσεξεκάετο τὰ δεινὰ. 2. Φανε- "ρὸς μὲν γε οὐδαμοῦ σῖτος ἦν, ἐπεισπηδῶντες δὲ διηρεύνων "τὰς οἰκίας, ἔπειθ' εὐρόντες μὲν ὥς ἀρνησαμένους ἠκί- "ζοντο, μὴ εὐρόντες δὲ ὥς ἐπιμελέστερον κρύψαντας ἐβα- 25 "σάνιζον. Τεκμήριον δὲ τοῦ τ' ἔχειν καὶ μὴ τὰ σώματα "τῶν ἀθλίων ἦν, ὧν οἱ μὲν ἔτι συνεστῶτες εὐπορεῖν τροφῆς "ἐδόκουν, οἱ τηκόμενοι δὲ ἤδη παρωδεύοντο, καὶ κτείνειν "ἄλογον ἐδόκει τοὺς ὑπ' ἐνδείας τεθνηξομένους αὐτίκα. "3. Πολλοὶ δὲ λάθρα τὰς κτήσεις ἐνὸς ἀντικατηλλάξαντο

" μέτρον, πυρῶν μὲν, εἰ πλουσιώτεροι τυγχάνοιεν ὄντες, οἱ
 " δὲ πενίστεροι κριζῆς. " Ἐπειτα κατακλείοντες ἑαυτοὺς εἰς
 " τὰ μυχαίτατα τῶν οἰκιῶν τινὲς μὲν ὑπ' ἄκρας ἐνδείας
 " ἀνέργαστον τὸν σῖτον ἤσχιον, οἱ δὲ ἔπισσον, ὥς ἢ τε
 " ἀνάγκη καὶ τὸ δέος παρήναι. 4. Καὶ τράπεζα μὲν οὐδα- 5
 " μού παρετίθετο, τοῦ δὲ πυρὸς ἀφέλκοντες ἔτ' ὠμὰ τὰ
 " σιτία διήρπαζον. Ἐλευνὴ δ' ἦν ἡ τροφή καὶ θακρύν
 " ἄξιος ἡ ζεία, τῶν μὲν δυνατωτέρων πλεονεκτούντων, τῶν
 " δὲ ἀσθενῶν ὀδυρομένων. 5. Πάντων μὲν δὴ παθῶν ὑπε-
 " ρίσταται λιμὸς, οὐδὲν δ' οὕτως ἀπόλλυσιν ὥς αἰδιῶς. 10
 " Τὸ γὰρ ἄλλως ἐντροπῆς ἄξιον ἐν τούτῳ καταφρονεῖται.
 " Γυναῖκες γοῦν ἀνδρῶν καὶ παῖδες πατέρων, καὶ τὸ οἰκτρό-
 " τάτον, μητέρες νηπίων ἐξήρπαζον ἐξ αὐτῶν τῶν στομάτων
 " τὰς τροφάς. Καὶ τῶν φιλτάτων ἐν χερσὶ μαραινομένων
 " οὐκ ἦν φειδῶ τοὺς τοῦ ζῆν ἀφελίσσαι σταλαγμοὺς. 15
 " 6. Τοιαῦτα δ' ἐσθίωντες ὅμως οὐ διελάνθανον. Παντα-
 " χοῦ δ' οὖν ἐφίσταντο οἱ στασιασταὶ καὶ τούτων ταῖς
 " ἀρπαγαῖς. Ὅποτε γὰρ κατίδουεν ἀποκεκλεισμένην οἰκίαν,
 " σημεῖον ἦν τοῦτο τοὺς ἔνδον προσφέρεισθαι τροφήν.
 " Εὐθὺς δὲ εἰσαράξαντες τὰς θύρας εἰσεπήδων, καὶ μόνον 20
 " οὐκ ἐκ τῶν φαρύγγων ἀναξλίβοιτες τοὺς ἀκόλους ἀνέφε-
 " ρον. 7. Ἐτύπτοντο δὲ γέροντες ἀντεχόμενοι τῶν σιτίων,
 " καὶ κόμης ἐσπαράσσοντο γυναῖκες, συγκαλύπτουσαι τὰ
 " ἐν χερσίν· οὐδέ τις ἦν οἶκτος πολιῆς ἢ νηπίων, ἀλλὰ
 " συνεπαίροντες τὰ νήπια τῶν ψωμῶν ἐκκρεμάμενα κατέσειον 25
 " εἰς ἰδαφος. Τοῖς δὲ φθάσασι τὴν εἰσδρομὴν αὐτῶν καὶ
 " προκαταπινοῦσι τὸ ἀρπαγησόμενον ὥς ἀδικηζέοντες ἦσαν
 " ὡμότεροι. 8. Δεινὰς δὲ βασάνων ὁδοὺς ἐπενόουν πρὸς
 " ἔρευναν τροφῆς, ὁρόβοις μὲν ἐμφράττοντες τοῖς ἀξέλοις

" τοὺς τῶν αἰδοίων πόρους, ῥάβδοις δὲ ὀξείαις ἀναπαί-
 " ροντες τὰς ἔδρας. Τὰ φρικτὰ δὲ καὶ ἀκοαῖς ἔπασχέ τις
 " εἰς ἐξομολόγησιν ἐνὸς ἄρτου καὶ ἵνα μηνύσῃ ὁράκα μίαν
 " κεκρυμμένην ἀλφίτων. 9. Οἱ βασανισταὶ δ' οὐκ ἐπείνων
 5 " (καὶ γὰρ ἂν ἤττον ὠμὸν ἦν τὸ μετ' ἀνάγκης), γυμνάζοντες
 " δὲ τὴν ἀπόνοιαν, καὶ προπαρασκευάζοντες ἑαυτοῖς εἰς
 " τὰς ἐξῆς ἡμέρας ἐφόδια. 10. Τοῖς δ' ἐπὶ τὴν Ῥωμαίων
 " φρουρὰν νύκτωρ ἐξερπύσασιν ἐπὶ λαχάνων συλλογὴν
 " ἀγρίων καὶ πύας ὑπαντῶντες, ὅτ' ἤδη διαπεφευγῆναι τοὺς
 10 " πολεμίους ἐδόκουν, ἀφήρπαζον τὰ κομισθέντα, καὶ πολ-
 " λάκις ἱκετεύοντων, καὶ τὸ φρικτότατον ἐπικαλουμένων
 " ὄνομα τοῦ Θεοῦ, μεταδοῦναί τι μέρος αὐτοῖς ὧν κινδυνεύ-
 " σαντες ἤνεγκαν, οὐδ' ὅτιοῦν μετέδωκαν. Ἀγαπητὸν δ'
 " ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον." 11. Τούτοις
 15 δὲ μεθ' ἕτερα ἐπιφέρει λέγων " Ἰουδαίοις δὲ μετὰ τῶν
 " ἐξόδων ἀπεκόπη πᾶσα σωτηρίας ἐλπίς. Καὶ βαζύνας
 " ἑαυτὸν ὁ λιμὸς κατ' οἴκους καὶ γενεὰς τὸν δῆμον ἐπε-
 " βόσκετο. Καὶ τὰ μὲν τέγῃ πεπλήρωτο γυναικῶν καὶ
 " βρεφῶν λελυμένων, οἱ στενωποὶ δὲ γερόντων νεκρῶν.
 20 " 12. Παῖδες δὲ καὶ νεανίαι διοιδοῦντες ὥσπερ εἶδωλα κατὰ
 " τὰς ἀγορὰς ἀνειλοῦντο καὶ κατέπιπτον, ὅπη τινὰ τὸ πά-
 " ρος καταλαμβάνοι. Ξάπτειν δὲ τοὺς προσήκοντας οὔτε
 " ἴσχυον οἱ κάμνοντες, καὶ τὸ διευτονοῦν ὥκνει, διὰ τε τὸ
 " πληῆθος τῶν νεκρῶν καὶ τὸ κατὰ σφῆς ἄδηλον. Πολλοὶ
 25 " γοῦν τοῖς ὑπ' αὐτῶν ξαπτομένοις ἐπαπέθνησκον, πολλοὶ
 " δ' ἐπὶ τὰς ξήκας, πρὶν ἐπιστῆναι τὸ χρεὼν, προῆλθον.
 " 13. Οὔτε δὲ ξρῆνος ἐν ταῖς συμφοραῖς οὔτε ὀλοφυρμὸς
 " ἦν, ἀλλ' ὁ λιμὸς ἤλεγχε τὰ πάθη. Ξηροῖς δὲ τοῖς
 " ὄμμασιν οἱ δυσθανατοῦντες ἐφεώρων τοὺς φθάσαντας

" ἀναπαύσασθαι. Βασιῆα δὲ τὴν πόλιν περιεῖχε σιγῇ, καὶ
 " ῥυξ θανάτου γέμουσα. Καὶ τούτων οἱ λησταὶ χαλεπώ-
 " τεροι. 14. Τιμβωρυχοῦντες γοῦν τὰς οἰκίας ἐσύλων
 " τοὺς νεκροὺς, καὶ τὰ καλύμματα τῶν σωμάτων περισπών-
 " τες μετὰ γέλωτος ἐξήεσαν, τὰς τε ἀκμὰς τῶν ξιφῶν 5
 " ἐδοκίμαζον ἐν τοῖς πτώμασι, καὶ τινὰς τῶν ἐρριμμένων
 " ἔτι ζῶντας διήλυνον, ἐπὶ πείρᾳ τοῦ σιδήρου, τοὺς δὲ
 " ἱκετεύοντας χρῆσαι σφίσι δεξιὰν καὶ ξίφος, τῷ λιμῷ κατέ-
 " λιπον ὑπερηφανοῦντες. Καὶ τῶν ἐκπνεόντων ἕκαστος
 " ἀτενὲς εἰς τὸν ναὸν ἐφώρα, τοὺς στασιαστὰς ζῶντας 10
 " ἀπολιπών. 15. Οἱ δὲ τὸ μὲν πρῶτον ἐκ τοῦ δημοσίου θη-
 " σαυροῦ τοὺς νεκροὺς θάπτειν ἐκέλευον, τὴν ὁσμὴν οὐ φέ-
 " ροντες· ἔπειθ' ὥς οὐ διήρκουν, ἀπὸ τῶν τειχῶν ἐρρίπτουν
 " εἰς τὰς φάραγγας. Περιὼν δὲ ταύτας ὁ Τίτος ὥς ἐξεάσα-
 " το πεπλησμένας τῶν νεκρῶν, καὶ βαρὺν ἰχῶρα μυδώντων 15
 " τὸν ὑπορρέοντα τῶν σωμάτων, ἐστέναξέ τε καὶ τὰς χεῖρας
 " ἀνατείνας κατεμαρτύρατο τὸν Θεόν, ὥς οὐκ εἴη τὸ ἔργον
 " αὐτοῦ." 16. Τούτοις ἐπειπὼν τινα μεταξὺ ἐπιφέρει λέγων·
 " οὐκ ἂν ὑποστειλαίμην εἰπεῖν ἃ μοι κελεύει τὸ πάθος.
 " Οἶμαι Ῥωμαίων βραδυνάντων ἐπὶ τοὺς ἀλιτηρίους, ἥ 20
 " καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν
 " πόλιν, ἢ τοὺς τῆς Σοδομηνῆς μεταλαβεῖν κεραυνούς.
 " Πολὺ γὰρ τῶν ταῦτα παθόντων ἦνεγκε γενεὰν ἀθιωτέ-
 " ραν. Τῇ γοῦν τούτων ἀπονοίᾳ πᾶς ὁ λαὸς συναπώλετο."
 17. Καὶ ἐν τῷ ἔκτῳ δὲ βιβλίῳ οὕτω γράφει " τῶν δ' ὑπὸ 25
 " τοῦ λιμοῦ φθειρομένων κατὰ τὴν πόλιν ἄπειρον μὲν
 " ἔπιπτε τὸ πλῆθος, ἀδιήγητα δὲ συνέβαινε τὰ πάθη. Καθ'
 " ἐκάστην γὰρ οἰκίαν, εἴ που τροφῆς παραφανείη σκιὰ,
 " πόλεμος ἦν, καὶ διὰ χειρῶν ἐχώρουν οἱ φίλτατοι πρὸς

" ἀλλήλους, ἑξαρπάζοντες τὰ ταλαίπωρα τῆς ψυχῆς ἐφόδια.
 " Πίστις δ' ἀπορίας οὐδὲ τοῖς συνήσκουσιν ἦν. 18. Ἀλλὰ
 " καὶ τοὺς ἐμπνέοντας οἱ λησταὶ διηρεύων, μή τις ὑπὸ
 " κόλπον ἔχων τροφήν σκῆπτοιο τὸν θάνατον αὐτοῦ. Οἱ
 5 " δ' ὑπ' ἐνδείας κεχηνότες ὥσπερ λυσσῶντες κύνες ἐφίλ-
 " λοντο καὶ παρεφέροντο, ταῖς τε θύραις ἐνσειόμενοι μετ-
 " ὄντων τρόπον καὶ ὑπ' ἀμηχανίας εἰς τοὺς αὐτοὺς οἴκους
 " εἰσεπήδων δις ἢ τρίς ὥρα μιᾶ. 19. Πάντα δ' ὑπ' ὀδύνας
 " ἤγειν ἢ ἀνάγκη, καὶ τὰ μηδὲ τοῖς ῥυπαρωτάτοις τῶν ἀλό-
 10 " γων ζώων πρόσφορα συλλέγοντες ἐσθίειν ὑπέφερον.
 " Ζωστήρων γοῦν καὶ ὑποδημάτων τὸ τελευταῖον οὐκ ἀπεί-
 " χοντο, καὶ τὰ δέρματα τῶν θυρεῶν ἀποδέρνοντας ἐμασῶντο.
 " Τροφή δὲ ἦν καὶ χόρτου τισὶ παλαιοῦ σπαράγματα. Τὰς
 " γὰρ ἱνας ἔνιοι συλλέγοντες ἐλάχιστον σταθμὸν ἐπώλουν
 15 " Ἀττικῶν τεσσάρων. 20. Καὶ τί δεῖ τὴν ἐπ' ἀψύχοις
 " ἀναίδειαν τοῦ λιμοῦ λέγειν; εἴμι γὰρ αὐτοῦ δηλώσω
 " ἔργον, ὅποιον μήτε παρ' Ἑλλησι μήτε παρὰ βαρβάρους
 " ἰστόρηται, φρικτὸν μὲν εἰπεῖν, ἄπιστον δ' ἀκοῦσαι. Καὶ
 " ἔγωγε μὴ δόξαιμι τερατεύεσθαι τοῖς αὖτις ἀνθρώποις,
 20 " κἂν παρέλιπον τὴν συμφορὰν ἡδέως, εἰ μὴ τῶν κατ'
 " ἑμαυτὸν εἶχον ἀπείρους μάρτυρας· ἄλλως τε καὶ ψυχρὰν
 " ἂν καταθείμην τῇ πατρίδι χάριν καθυφόμενος τὸν λόγον
 " ὧν πέπονθε τὰ ἔργα. 21. Γυνὴ τῶν ὑπὲρ τὸν Ἰορδάνην
 " κατοικούντων, Μαρία τοῦνομα, πατρὸς Ἑλεαζάρου, κώμης
 25 " Βαθεζὼρ (σημαίνει δὲ τοῦτο οἶκος ὑσσώπου), διὰ γένος
 " καὶ πλοῦτον ἐπίσημος, μετὰ τοῦ λοιποῦ πλήθους εἰς τὰ
 " Ἱεροσόλυμα καταφυγοῦσα συνεπολιορκεῖτο. 22. Ταύτης
 " τὴν μὲν ἄλλην κτῆσιν οἱ τύραννοι διήρπασαν, ὕσην ἐκ
 " τῆς Περαιᾶς ἀνασκευασαμένη μετήνεγκεν εἰς τὴν πόλιν,

" τὰ δὲ λείψανα τῶν κειμηλίων κἂν εἴ τι τροφῆς ἐπιπονησίῃ,
 " καὶ ἡμίραν εἰσπηδῶντες ἥρπαζον οἱ δορυφόροι. Δεινὴ
 " δὲ τὸ γύναιον ἀγανάκτησις εἰσῆι, καὶ πολλάκις λαιδο-
 " ροῦσα καὶ καταρωμένη τοὺς ἥρπαγας ἐφ' ἐαυτὴν ἠρέδιζεν.
 " 23. Ὡς δ' οὐτε παροξυνόμενός τις οὐτ' ἐλεῶν αὐτὴν 5
 " ἀνῆρει, καὶ τὸ μὲν εὑρεῖν τι σιτίου ἄλλοις ἐκοπία, παντα-
 " χόρην δ' ἄπορον ἦν ἥδη καὶ τὸ εὑρεῖν, ὁ λιμὸς δὲ διὰ
 " σπλάγχνων καὶ μυελῶν ἐχώρει, καὶ τοῦ λιμοῦ μᾶλλον
 " ἐξεκαίοντο οἱ θυμοί, σύμβουλον λαβοῦσα τὴν ὀργὴν
 " μετὰ τῆς ἀνάγκης ἐπὶ τὴν φύσιν ἐχώρει, καὶ τὸ τέκνον, 10
 " ἦν δ' αὐτῇ παῖς ὑπομάσθιος, ἥρπασαμένη, 24. Βρέφος,
 " εἶπεν, ἄξιον, ἐν πολέμῳ καὶ λιμῷ καὶ στάσει, τίμι σε
 " τήρῳ; τὰ μὲν παρὰ Ῥωμαίοις δουλεία, κἂν ζήσωμεν ἐπ'
 " αὐτοῦς, φθάνει δὲ καὶ δουλείαν ὁ λιμὸς, οἱ στασιασταὶ δὲ
 " ἀμφοτέρων χαλεπώτεροι. Ἴξι, γενοῦ μοι τροφή, καὶ τοῖς 15
 " στασιασταῖς ἐρινὺς, καὶ τῷ βίῳ μῦθος, ὁ μόνος ἐλλείπων
 " ταῖς Ἰουδαίων συφοραῖς. 25. Καὶ ταῦθ' ἅμα λέγουσα
 " κτείνει τὸν υἱόν. Ἐπειτ' ὀπτήσασα τὸ μὲν ἡμισυ κατε-
 " στίκει, τὸ δὲ λοιπὸν κατακαλύψασα ἐφύλαττεν. Εὐθέως
 " δ' οἱ στασιασταὶ παρῆσαν, καὶ τῆς ἀξεμίτου κνίσσης σπᾶ- 20
 " σαντες ἠπείλουν, εἰ μὴ δείξαιε τὸ παρασκευασθῆναι, ἀπο-
 " σφάζειν αὐτὴν εὐθέως. Ἡ δὲ καὶ μοῖραν αὐτοῖς εἰποῦσα
 " καλὴν τετηρηκέναι τὰ λείψανα τοῦ τέκνου διανεκάλυψεν.
 " 26. Τοὺς δ' εὐθέως φρίκη καὶ φρενῶν ἔκστασις ἦρει, καὶ
 " παρὰ τὴν ὄψιν ἐπεπῆγεσαν. Ἡ δὲ, ἰμὸν, ἔφη, τοῦτο τὸ 25
 " τέκνον γνήσιον, καὶ τὸ ἔργον ἐμόν. Φάγετε, καὶ γὰρ
 " ἐγὼ βέβρωκα. Μὴ γένησθε μήτε μαλακώτεροι γυναῖκός
 " μήτε συμπαθέστεροι μητρός. Εἰ δ' ὅμοις εὐσιβῆτις καὶ τὴν
 " ἐμὴν ἀποστρέψετε θυσίαν, ἐγὼ μὲν ὑμῖν βέβρωκα, καὶ

“ τὸ λοιπὸν δ’ ἐμοὶ μεινάτω. 27. Μετὰ ταῦθ’ οἱ μὲν τρέ-
 “ μοντες ἐξήρσαν, πρὸς ἓν τοῦτο δειλοὶ, καὶ μόλις ταύτης
 “ τῆς τροφῆς παραχωρήσαντες τῇ μητρί. Ἀνεπλήσθη δ’
 “ εὐθέως ὅλη τοῦ μύσους ἢ πόλις, καὶ πρὸ ὀρμάτων ἔκα-
 5 “ στος τὸ πάθος ἀναλαμβάνων ὡς παρ’ αὐτοῦ τολμηθεὶν
 “ δεινῶς ἔφριπτε. 28. Σπουδὴ δὲ τῶν λιμνωτόντων ἐπὶ
 “ τὸν θάνατον ἦν, καὶ μακαρισμὸς τῶν φθασάντων πρὶν
 “ ἀκοῦσαι καὶ θεάσασθαι κακὰ τηλικαῦτα.” Τοιαῦτα τῆς
 Ἰουδαίων εἰς τὸν Χριστὸν τοῦ Θεοῦ παρανομίας τε καὶ
 10 δυσσεβείας τάπιχειρα.

VII. [Nic. H. E. III, 4.] 1. Παραθεῖναι δ’ αὐτοῖς ἄξιον
 τὴν ἀψευδῇ τοῦ σωτῆρος ἡμῶν πρόρρησιν, δι’ ἧς αὐτὰ ταῦ-
 τα δηλοῖ ὧδέ πως προφητεύων “ οὐαὶ δὲ ταῖς ἐν γαστρὶ
 ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ·
 15 προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος,
 μηδὲ σαββάτω. ” Εἰς γὰρ τότε θλίψις μεγάλη, οἷα οὐκ
 ἐγένετο ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδὲ μὴ γένηται.”
 2. Συναγαγὼν δὲ πάντα τὸν τῶν ἀνηρημένων ἀριζμὸν ὁ
 συγγραφεὺς λιμῶ καὶ ξίφει μυριάδας ἑκατὸν καὶ δέκα δια-
 20 φθαρῆναί φησι, τοὺς δὲ λοιποὺς στασιώδεις καὶ ληστρικοὺς,
 ὑπ’ ἀλλήλων μετὰ τὴν ἄλωσιν ἐνδεικνυμένους, ἀνηρῆσθαι,
 τῶν δὲ νέων τοὺς ὑψηλοτάτους καὶ κάλλει σώματος διαφέ-
 ροντας τετηρῆσθαι θριάμβω, τοῦ δὲ λοιποῦ πλήθους τοὺς
 ὑπὲρ ἑπτακαίδεκα ἔτη δεσμίους εἰς τὰ κατ’ Αἴγυπτον ἔργα
 25 παραπεμφθῆναι, πλείους δὲ εἰς τὰς ἐπαρχίας διανεμεῖσθαι
 φθαρησομένους ἐν τοῖς θεάτροις σιδήρῳ καὶ θηρίοις, τοὺς
 δ’ ἐντὸς ἑπτακαίδεκα ἔτων αἰχμαλώτους ἀχθέντας διαπε-
 πρᾶσθαι, τούτων δὲ μόνων τὸν ἀριζμὸν εἰς ἑννέα μυριάδας
 ἀνδρῶν συναχθῆναι. 3. Ταῦτα δὲ τοῦτον ἐπράχθη τὸν

τρόπον, δευτέρω τῆς Οὐεσπασιανοῦ βασιλείας ἔτει, ἀκολου-
 θῶς ταῖς προγνώστικαῖς τοῦ κυρίου καὶ σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ προρρήσεσιν, θεία δύναμις ὥσπερ ἤδη πα-
 ρόντα προεωρακότος αὐτὰ, ἐπιδακρύσαντός τε καὶ ἀπο-
 κλαυσαμένου κατὰ τὴν τῶν ἱερῶν εὐαγγελιστῶν γραφὴν, 5
 οἱ καὶ αὐτὰς αὐτοῦ παρατέθενται τὰς λέξεις, τοτὲ μὲν
 φήσαντος ὡς πρὸς αὐτὴν τὴν Ἱερουσαλὴμ 4. “εἰ ἔγνωσ
 καὶ γε σὺ ἐν τῇ ἡμέρᾳ ταύτῃ τὰ πρὸς εἰρήνην σοι· νῦν δὲ
 ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου· ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ,
 καὶ περιβαλοῦσί σοι οἱ ἐχθροί σου χάρακα, καὶ περικυκλώ- 10
 σουσί σε, καὶ συνέξουσί σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ
 τὰ τέκνα σου.” 5. τοτὲ δὲ ὡς περὶ τοῦ λαοῦ “ἔσται γὰρ
 ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ. Καὶ
 πεσοῦνται ἐν στόματι μαχαίρας καὶ αἰχμαλωτισθῇσονται
 εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ 15
 τῶν ἐθνῶν, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν.” Καὶ
 πάλιν “ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν
 Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.”
 6. Συγκρίνας δέ τις τὰς τοῦ σωτῆρος ἡμῶν λέξεις ταῖς
 λοιπαῖς τοῦ συγγραφέως ἱστορίαις ταῖς περὶ τοῦ παντὸς 20
 πολέμου πῶς οὐκ ἂν ἀποθανυμάσειεν θεῖαν ὡς ἀληθῶς καὶ
 ὑπερφυῶς παράδοξον τὴν πρόγνωσιν ὁμοῦ καὶ πρόρρησιν
 τοῦ σωτῆρος ἡμῶν ὁμολογήσας; 7. Περὶ μὲν οὖν τῶν
 μετὰ τὸ σωτήριον πάθος καὶ τὰς φωνὰς ἐκείνας, ἐν αἷς ἡ
 τῶν Ἰουδαίων πληθὺς τὸν μὲν ληστὴν καὶ φονέα τοῦ θανά- 25
 του παρήτηται, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἐξ αὐτῶν ἰκέτευ-
 σιν ἀρξῆναι, τῷ παντὶ συμβεβηκότων ἔσθαι, οὐδὲν ἂν δίοι
 ταῖς ἱστορίαις ἐπιλέγειν. 8. Ταῦτα δ’ ἂν εἴη δίκαιον ἔτι
 προσθεῖναι, ἃ γένοιτ’ ἂν παραστατικὰ φιλανθρωπίας τῆς

παναγάξου προνοίας, τεσσαράκοντα ἐφ' ὅλοις ἔτεσι μετὰ
 τὴν κατὰ τοῦ Χριστοῦ τόλμαν τὸν κατ' αὐτῶν ὄλεθρον
 ὑπερξεμένης, ἐν ὅσοις τῶν ἀποστόλων καὶ τῶν μαθητῶν
 πλείους, Ἰάκωβός τε αὐτὸς ὁ τῇδε πρῶτος ἐπίσκοπος, τοῦ
 5 κυρίου χρηματίζων ἀδελφός, ἔτι τῇ βίῳ περιόντες, καὶ ἐπ'
 αὐτῆς τῆς Ἱεροσολύμων πόλεως τὰς διατριβάς ποιούμενοι,
 ἔρκος ὥσπερ ἐχυρώτατον παρέμενον τῇ τόπῳ, 9. τῆς θείας
 ἐπισκοπῆς εἰσέτι τότε μακροθυμούσης, εἰ ἄρα ποτὲ δυνηθεῖεν
 ἐφ' οἷς ἔδρασαν μετανοήσαντες συγγνώμης καὶ σωτηρίας
 10 τυχεῖν, καὶ πρὸς τῇ τοσαύτῃ μακροθυμίᾳ παραδόξους θεο-
 σημίας τῶν μελλόντων αὐτοῖς μὴ μετανοήσασι συμβήσεσθαι
 παρασχομένης. "Α καὶ αὐτὰ μνήμης ἡξιωμένα πρὸς τοῦ
 δεδηλωμένου συγγραφίως οὐδὲν οἷον τοῖς τῇδε προσιοῦσι
 τῇ γραφῇ παραθεῖναι.

15 VIII. [Nic. H. E. III, 4.] 1. Καὶ δὴ λαβὼν ἀνάγνωσι
 τὰ κατὰ τὴν ἑκτην τῶν ἱστοριῶν αὐτῇ δεδηλωμένα ἐν τού-
 τοις "τὸν γοῦν ἄξιον δῆμον οἱ μὲν ἀπατεῶνες καὶ κατα-
 " ψευδόμενοι τοῦ Θεοῦ τηνικαῦτα παρέπειζον, τοῖς δ' ἐναρ-
 " γέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἔσεσθαι ἐρημίαν
 20 " τέρασιν οὔτε προσεῖχον οὔτε ἐπίστευον, ἀλλ' ὥς ἐμβε-
 " βροντημένοι καὶ μήτε ὄμματα μήτε ψυχὴν ἔχοντες τῶν
 " τοῦ Θεοῦ κηρυγμάτων παρήκουον. 2. τοῦτο μὲν ὅτε ὑπὲρ
 " τὴν πόλιν ἄστρον ἔστη ρομφαία παραπλήσιον καὶ πάρα-
 " τείνας ἐπ' ἐνιαυτὸν κομήτης, τοῦτο δὲ ἡνίκα πρὸ τῆς ἀπο-
 25 " στάσεως καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, ἄστροιζο-
 " μένου τοῦ λαοῦ πρὸς τὴν τῶν ἀζύμων ἑορτήν, ὁ γδοή
 " Ξανθικοῦ μηνὸς κατὰ νυκτὸς ἐνάτην ὥραν τοσοῦτο φῶς
 " περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν ὥς δοκεῖν ἡμέραν
 " εἶναι λαμπράν. Καὶ τοῦτο παρέτεινεν ἐφ' ἡμίσειαν ὥραν.

ὁ τοῖς μὲν ἀπείροις ἀγαθὸν ἐδόκει εἶναι, τοῖς δὲ ἱερο-
 γραμματεῦσι πρὸ τῶν ἀποβιβηκότων εὐθείως ἐκρίθη.
 3. Καὶ κατὰ τὴν αὐτὴν ἑορτὴν βουῖς μὲν ἀχθεῖσα ὑπὸ τοῦ
 ἀρχιερέως πρὸς τὴν θυσίαν ἔτεκεν ἄρνα ἐν τῷ ἱερῷ
 μέσῳ. 4. Ἡ δ' ἀνατολικὴ πύλη τοῦ ἐνδοτέρῳ χαλκῇ μὲν 5
 οὕσα καὶ στιβαρωτάτη, κλειομένη δὲ περὶ δείλῃν μόλις
 ὑπ' ἀνθρώπων εἴκοσι, καὶ μοχλοῖς μὲν ἐπερειδομένη σιδη-
 ροδέτοις, καταπῆγας δ' ἔχουσα βαθυτάτους, ὥφθη κατὰ
 νυκτὸς ὄραν ἔκτῃν αὐτομάτως ἡνοιγμένη. 5. Μετὰ δὲ
 τὴν ἑορτὴν ἡμέραις οὐ πολλαῖς ὕστερον, μᾶ καὶ εἰκάδι 10
 Ἀρτεμισίου μηνός, φάσμα τι θαυμάσιον ὥφθη μεῖζον πί-
 στεως. Τέρας δ' ἂν ἔδοξεν εἶναι τὸ ρήθιστόμενον, εἰ μὴ
 καὶ παρὰ τοῖς θεασαμένοις ἰσθόρητο καὶ τὰ ἐπακολουθή-
 σαντα πάσῃ τῶν σημείων ἦν ἄξια. Πρὸ γὰρ ἡλίου δύ-
 σεις ὥφθη μετέωρα περὶ πᾶσαν τὴν χώραν ἄρματα καὶ 15
 φάλαγγες ἐνοπλοὶ διάττουσαι τῶν νεφῶν καὶ κυκλοῦμεναι
 τὰς πόλεις. 6. Κατὰ δὲ τὴν ἑορτὴν, ἡ πεντηκοστὴ κα-
 λεῖται, νύκτωρ οἱ ἱερεῖς παρελθόντες εἰς τὸ ἱερόν, ὥσπερ
 αὐτοῖς ἔθος ἦν, πρὸς τὰς λειτουργίας, πρῶτον μὲν κινή-
 σεις ἔφασαν ἀντιλαμβάνεσθαι καὶ κτύπου, μετὰ δὲ ταῦτα 20
 φωνῆς ἀξρόας μεταβαίνομεν ἐντεῦθεν. 7. Τὸ δὲ τούτων
 φοβερώτερον. Ἰησοῦς γάρ τις υἱὸς Ἀνανίου, τῶν ἰδιω-
 τῶν ἄγροικος, πρὸ τεσσάρων ἐτῶν τοῦ πολέμου, τὰ μά-
 λιστα τῆς πόλεως εἰρηνικομένης καὶ εὐθηνούσης, ἐλθὼν
 ἐπὶ τὴν ἑορτὴν, ἐν ᾗ σκηνοποιεῖσθαι πάντας ἔθος ἦν τῷ 25
 θεῷ, κατὰ τὸ ἱερόν ἐξαπίνης ἀναβοᾷν ἤρξατο 'φωνὴ ἀπ'
 ἀνατολῆς, φωνὴ ἀπὸ δύσεως, φωνὴ ἀπὸ τῶν τεσσάρων
 ἀνέμων, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναόν, φωνὴ ἐπὶ
 νυμφίους καὶ νύμφας, φωνὴ ἐπὶ πάντα τὸν λαόν.' Τοῦτο

- "μεθ' ἡμέραν καὶ νύκτωρ κατὰ πάντας τοὺς στενωποὺς
 "περιῆει κεκραγώς. 8. Τῶν δ' ἐπισήμων τινὲς δημοτῶν
 "ἀγανακτήσαντες πρὸς τὸ κακόφημον συλλαμβάνουσι τὸν
 "ἄνθρωπον καὶ πολλαῖς αἰκίζονται πληγαῖς. Ὁ δὲ οὗθ'
 5 "ὑπὲρ ἑαυτοῦ φθελγζάμενος οὔτε ἰδίᾳ πρὸς τοὺς παρόντας,
 "ἅς καὶ πρότερον φωνὰς βοῶν διετέλει. 9. Νομίσαντες δ'
 "οἱ ἄρχοντες, ὅπερ ἦν, δαιμονιώτερον εἶναι κίνημα τάνδρως
 "ἄγουσιν αὐτὸν ἐπὶ τὸν παρὰ Ῥωμαίοις ἑπαρχον· ἐνθα
 "μάστιξι μέχρις ὁστέων ξαινόμενος οὗθ' ἰκέτευσεν οὔτ' ἐδά-
 10 "κρυσεν, ἀλλ' ὥς ἐνῆν μάλιστα τὴν φωνὴν ὀλοφυρτικῶς
 "παρεγκλίνων πρὸς ἐκάστην ἀπεκρίνατο πληγὴν, αἰαῖ Ἰε-
 "ροσολύμοις." 10. "Ἐτερον δέ τι τούτου παραδοξότερον
 ὁ αὐτὸς ἱστορεῖ συγγραφεὺς, χρησμὸν τινα φάσκων ἐν
 ἱεροῖς γράμμασιν εὐρῆσθαι περιέχοντα ὡς κατὰ τὸν καιρὸν
 15 ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, ὃν
 αὐτὸς μὲν ἐπὶ Οὐεσπασιανὸν πεπληρῶσθαι ἐξείληφεν·
 11. ἀλλ' οὐχ ἀπάσης γε οὗτος ἢ μόνης ἤρξεν τῆς ὑπὸ
 Ῥωμαίους· δικαιότερον δ' ἂν ἐπὶ τὸν Χριστὸν ἀναχθεῖν,
 πρὸς ὃν εἶρητο ὑπὸ τοῦ πατρὸς "αἰτῆσαι παρ' ἐμοῦ, καὶ
 20 δώσω σοι ἔξνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν
 σου τὰ πέρατα τῆς γῆς." Οὗ δὲ κατ' αὐτὸ δὴ ἐκεῖνο τοῦ
 καιροῦ εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἱερῶν
 ἀποστόλων καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 αὐτῶν.
 25 IX. [Nic. H. E. II, 18.] 1. Ἐπὶ τούτοις ἅπασιν ἄξιον
 μὴδ' αὐτὸν τὸν Ἰώσηπον, τοσαῦτα τῇ μετὰ χεῖρας συμβε-
 βλημένον ἱστορίᾳ, ὁπόθεν τε καὶ ἀφ' οἷου γένους ὠρμάτο
 ἀγνοεῖν. Δηλοῖ δὲ πάλιν αὐτὸς καὶ τοῦτο, λέγων ὧδε
 "Ἰώσηπος Ματταθίου παῖς, ἐξ Ἱεροσολύμων ἱερεὺς, αὐτός

τε Ῥωμαίους πολιορκήσας τὰ πρῶτα καὶ τοῖς ὑστέρον παρα-
 τυχῶν ἐξ ἀνάγκης." 2. Μάλιστα δὲ τῶν κατ' ἐκεῖνο καιροῦ
 Ἰουδαίων οὐ παρὰ μόνοις τοῖς ὁμοεξέσιν, ἀλλὰ καὶ παρὰ
 Ῥωμαίοις γέγονεν ἀνὴρ ἐπιδοξότατος, ὥς αὐτὸν μὲν ἀνα-
 ξίσει ἀνδριάντος ἐπὶ τῆς Ῥωμαίων τιμηθῆναι πόλεως, τοὺς 5
 δὲ σπουδασζέοντας αὐτῷ λόγους βιβλιοθήκης ἀξιοθῆναι.
 3. Οὗτος δὲ πᾶσαν τὴν Ἰουδαϊκὴν ἀρχαιολογίαν ἐν ὅλοις
 εἴκοσι καταβίβληται συγγράμμασι, τὴν δ' ἱστορίαν τοῦ κατ'
 αὐτὸν Ἰουδαϊκοῦ πολέμου ἐν ἑπτὰ, ἃ οὐ μόνον τῇ Ἑλλή-
 ρων, ἀλλὰ καὶ τῇ πατρὶῳ φωνῇ παραδοῦναι αὐτὸς ἑαυτῷ 10
 μαρτυρεῖ, ἅξιος γε ὢν διὰ τὰ λοιπὰ πιστεῦσθαι. 4. Καὶ
 ἕτερα δὲ αὐτοῦ φέρεται σπουδῆς ἅξια δύο, τὰ περὶ τῆς Ἰου-
 δαίων ἀρχαιότητος, ἐν οἷς καὶ ἀντιρρήσεις πρὸς Ἀπίωνα
 τὸν γραμματικὸν κατὰ Ἰουδαίων τηρικᾶδε συντάξαντα λό-
 γον πεποιήται καὶ πρὸς ἄλλους, οἱ διαβάλλειν καὶ αὐτοὶ 15
 τὰ πάτρια τοῦ Ἰουδαίων ἔξινους ἐπειράθησαν. 5. Τούτων
 ἐν τῷ προτέρῳ τὸν ἀριζμὸν τῆς λεγομένης παλαιᾶς τῶν
 ἐνδιαζήκων γραφῶν τίθησι, τίνα τὰ παρ' Ἑβραίοις ἀναν-
 τήρητα, ὥσάν ἐξ ἀρχαίας παραδόσεως, αὐτοῖς ῥήμασι διὰ
 τούτων διδάσκων.

20

X. 1. "Οὐ μυριάδες οὖν βιβλίων εἰσὶ παρ' ἡμῖν ἀσυνμώ-
 " νων καὶ μαχομένων, δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία,
 " τοῦ παντὸς ἔχοντα χρόνου τὴν ἀναγραφὴν, τὰ δικαίως
 " θεῖα πεπιστευμένα. 2. Καὶ τούτων πέντε μὲν ἐστὶ τὰ
 " Μωυσέως, ἃ τοὺς τε νόμους περιέχει καὶ τὴν τῆς ἀνέρω- 25
 " πογονίας παράδοσιν, μέχρι τῆς αὐτοῦ τελευτῆς. Οὗτος
 " ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγων ἐτῶν. 3. Ἀπὸ
 " δὲ τῆς Μωυσέως τελευτῆς μέχρι τῆς Ἀρταξέρξου τοῦ
 " μετὰ Ξέρξην Περσῶν βασιλέως οἱ μετὰ Μωυσῆν προ-

" φῆται τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν ἐν τρισὶ
 " καὶ δέκα βιβλίοις. Αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς
 " τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περι-
 " ἔχουσιν. 4. Ἀπὸ δὲ Ἀρταξέρξου μέχρι τοῦ καδ' ἡμᾶς
 5 " χρόνου γέγραπται μὲν ἕκαστα, πίστεως δ' οὐχ ὁμοίας
 " ἡξίωται τοις πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν
 " προφητῶν ἀκριβῆ διαδοχὴν. 5. Δῆλον δ' ἐστὶν ἔργῳ
 " πῶς ἡμεῖς πρόσμεν τοῖς ἰδίῳις γράμμασι. Τοσούτου
 " γὰρ αἰῶνος ἤδη παρωχηκός οὔτε προσθεῖναι τις οὔτε
 10 " ἀφελεῖν ἀπ' αὐτῶν οὔτε μεταθεῖναι τετόλμηκε, πᾶσι δὲ
 " σύμφυτόν ἐστιν εὐζυς ἐκ πρώτης γενέσεως Ἰουδαίοις
 " τὸ νομίζειν αὐτὰ Θεοῦ δόγματα, καὶ τούτοις ἐπιμένειν,
 " καὶ ὑπὲρ αὐτῶν, εἰ δέοι, σιγήσκειν ἡδέως." 6. Καὶ
 ταῦτα δὲ τοῦ συγγραφέως χρησίμως ὧδε παρατεξεί-
 15 στω. Πεπόνηται δὲ καὶ ἄλλο οὐκ ἀγεννὲς σπούδα-
 σμα τῷ ἀνδρὶ περὶ αὐτοκράτορος λογισμοῦ, ὃ τινες Μακ-
 καβαϊκὸν ἐπέγραψαν, τῷ τοῦς ἀγῶνας τῶν ἐν τοῖς οὐ-
 τω καλουμένοις Μακκαβαϊκοῖς συγγράμμασιν ὑπὲρ τῆς εἰς
 τὸ Θεῖον εὐσεβείας ἀνδρισμένων Ἑβραίων περιέχειν.
 20 7. Καὶ πρὸς τῷ τέλει δὲ τῆς εἰκοστῆς ἀρχαιολογίας ἐπι-
 σημαίνεται ὁ αὐτὸς, ὡς ἀν προηρημένος ἐν τέτταρσι συγ-
 γράφαι βιβλίοις κατὰ τὰς πατρίους δόξας τῶν Ἰουδαίων
 περὶ Θεοῦ καὶ τῆς οὐσίας αὐτοῦ, καὶ περὶ τῶν νόμων, διὰ
 τί κατ' αὐτοὺς τὰ μὲν ἔξεστι πράττειν, τὰ δὲ κεκώλυται.
 25 Καὶ ἄλλα δὲ αὐτῷ σπουδασθῆναι ὁ αὐτὸς ἐν τοῖς ἰδίῳις
 αὐτοῦ μνημονεύει λόγοις. 8. Πρὸς τούτοις εὐλογον κατα-
 λέξαι καὶ ἂς ἐπ' αὐτοῦ τῆς ἀρχαιολογίας τοῦ τέλους
 φωνὰς παρατέθειται, εἰς πίστωσιν τῆς τῶν ἐξ αὐτοῦ παρα-
 ληφθέντων ἡμῖν μαρτυρίας. Διαβάλλων δῆτα Ἰουστον

Τῆς τοιαύτης, ὁμοίως αὐτῷ τὰ κατὰ τοὺς αὐτοὺς ἱστορῆσαι
 χρόνους πεπειραμένον, ὥς μὴ τάληξῃ συγγεγραφότα
 πολλές τε ἄλλας ἐνέχοντας ἐπαγαγὼν τῷ ἀνδρὶ, καὶ ταῦτα
 αὐτοῖς ῥήμασιν ἐπιλέγει 9. "οὐ μὴν ἐγὼ σοι τὸν αὐτὸν
 "τρόπον περὶ τῆς ἐμαυτοῦ γραφῆς ἔδωκα, ἀλλ' αὐτοῖς 5
 "ἐπέδωκα τοῖς αὐτοκράτορσι τὰ βιβλία, μόνον οὐ τῶν
 "ἔργων ἤδη βλεπομένων. Συνήδεν γὰρ ἐμαυτῷ τετη-
 "ρηκότι τὴν τῆς ἀληθείας παράδοσιν, ἐφ' ἣ μαρτυρίας
 "τεύξεσθαι προσδοκῆσας οὐ δέημαρτον. 10. Καὶ ἄλλοις
 "δὲ πολλοῖς ἐπέδωκα τὴν ἱστορίαν, ὧν ἔνιοι καὶ παρατετυ- 10
 "χέκεσαν τῷ πολέμῳ, κατὰπερ βασιλεὺς Ἀγρίππας καὶ
 "τινες αὐτοῦ τῶν συγγενῶν. 11. Ὁ μὲν γὰρ αὐτοκράτωρ
 "Τίτος οὕτως ἐκ μόνων αὐτῶν ἐβουλήθη τὴν γνῶσιν τοῖς
 "ἀνθρώποις παραδοῦναι τῶν πράξεων, ὥστε χαράξας τῇ
 "αὐτοῦ χειρὶ τὰ βιβλία δημοσιεύεσθαι προσέταξεν, ὃ δὲ 15
 "βασιλεὺς Ἀγρίππας ἐξήκοντα δύο ἔγραψεν ἐπιστολάς,
 "τῇ τῆς ἀληθείας παραδόσει μαρτυρῶν," ἀφ' ὧν καὶ δύο
 παρατίθησιν. Ἀλλὰ τὰ μὲν κατὰ τοῦτον ταύτῃ πῃ δεδη-
 λώσω, ἴωμεν δ' ἐπὶ τὰ ἐξῆς.

XI. [Nic. II. E. III, 9.] Μετὰ τὴν Ἰακώβου μαρτυ- 20
 ρίαν καὶ τὴν αὐτίκα γενομένην ἄλωσιν τῆς Ἱερουσαλήμ
 λόγος κατέχει τῶν ἀποστόλων καὶ τῶν τοῦ κυρίου μαθη-
 τῶν τοὺς εἰσέτι τῷ βίῳ λαπομένους ἐπὶ ταὐτὸ πανταχόθεν
 συνελθεῖν, ἅμα τοῖς πρὸς γένους κατὰ σάρκα τοῦ κυρίου
 (πλείους γὰρ καὶ τούτων περιῆσαν εἰσέτι τότε τῷ βίῳ) 25
 βουλὴν τε ὁμοῦ τοὺς πάντας περὶ τοῦ τίνα χρὴ τῆς
 Ἰακώβου διαδοχῆς ἐπικρῖναι ἄξιον ποιήσασθαι, καὶ εἰ
 ἀπὸ πᾶς γνώμης τοὺς πάντας Συμεῶνα τὸν τοῦ Κλωπᾶ,
 οὗ καὶ ἡ τοῦ εὐαγγελίου μνημονεῖα γραφὴ, τοῦ τῆς αὐτότι

παροικίας Ξρόνου ἄξιον εἶναι δοκιμάσαι, ἀνεξιόν γε, ὥς φασι, γεγονότα τοῦ σωτῆρος. Τὸν γὰρ οὖν Κλωπᾶν ἀδελφὸν τοῦ Ἰωσήφ ὑπάρχειν Ἰγήσιππος ἱστορεῖ.

XII. [Nic. H. E. III, 10.] Καὶ ἐπὶ τούτοις Οὐε-
5 σπασιανὸν μετὰ τὴν τῶν Ἱεροσολύμων ἄλωσιν πάντας τοὺς ἀπὸ γένους Δαβίδ, ὥς ἂν μὴ περιλειφθεῖη τις παρὰ Ἰουδαίοις τῶν ἀπὸ τῆς βασιλικῆς φυλῆς, ἀναζητεῖσθαι προστάξαι, μέγιστόν τε Ἰουδαίοις αὖτις ἐκ ταύτης διωγμὸν ἐπαρτηθῆναι τῆς αἰτίας.

10 XIII. Ἐπὶ δέκα δὲ τὸν Οὐεσπασιανὸν ἔτεσι βασιλεύσαντα αὐτοκράτωρ Τίτος ὁ παῖς διαδέχεται, οὗ κατὰ δεύτερον ἔτος τῆς βασιλείας Λίνος ἐπίσκοπος τῆς Ῥωμαίων ἐκκλησίας δυοκαίδεκα τὴν λειτουργίαν ἐνιαυτοῖς κατασχὼν Ἀνεγκλήτῳ ταύτην παραδίδωσι. Τίτον δὲ Δομετιανὸς
15 ἀδελφὸς διαδέχεται, δύο ἔτεσι καὶ μηνὶ τοῖς ἴσοις βασιλεύσαντα.

XIV. Τετάρτῳ μὲν οὖν ἔτει Δομετιανοῦ τῆς κατ' Ἀλεξάνδρειαν παροικίας ὁ πρῶτος Ἀννιανὸς, δύο πρὸς εἴκοσιν ἀναπλήσας ἔτη, τελευτᾷ, διαδέχεται δ' αὐτὸν δεύτερος
20 Ἀβίλιος.

XV. Δωδεκάτῳ δὲ ἔτει τῆς αὐτῆς ἡγεμονίας τῆς Ῥωμαίων ἐκκλησίας Ἀνέγκλητον ἔτεσιν ἐπισκοπεύσαντα δεκα-
δύο διαδέχεται Κλήμης. "Ὁν συνεργὸν ἑαυτοῦ γενέσθαι Φι-
λιππησίοις ἐπιστέλλων ὁ ἀπόστολος διδάσκει λέγων "μετὰ
25 " καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ
" ὀνόματα ἐν βίβλῳ ζωῆς."

XVI. Τούτου δὴ οὖν τοῦ Κλήμεντος ὁμολογουμένη μία ἐπιστολὴ φέρεται, μεγάλη τε καὶ θαυμασία, ἣν ὥς ἀπὸ τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο, στάσεως

τηνικάδε κατὰ τὴν Κόρινθον γενομένης. Ταύτην δὲ καὶ ἐν πλείσταις ἐκκλησίαις ἐπὶ τοῦ κοινοῦ δεδημοσιευμένην πάλαι τε καὶ καθ' ἡμᾶς αὐτοὺς ἔγνωμεν. Καὶ ὅτι γε κατὰ τὸν δηλούμενον τὰ τῆς Κορινθίων κεκίνητο στάσεως ἀξιώ-
χρεως μάρτυς ὁ Ἠγήσιππος.

5

XVII. [Nic. II. E. III, 9.] Πολλὴν γε μὴν εἰς πολ-
λοὺς ἐπιδειξάμενος ὁ Δομετιανὸς ὀμότητα, οὐκ ὀλίγον τε
τῶν ἐπὶ Ῥώμης εὐπατριδῶν τε καὶ ἐπισήμων ἀνδρῶν πλη-
θος οὐ μετ' εὐλόγου κρίσεως κτείνας, μυρίους τε ἄλλους
ἐπιφανεῖς ἄνδρας ταῖς ὑπὲρ τὴν ἐνορίαν ζημιώσας φυγαῖς 10
καὶ ταῖς τῶν οὐσιῶν ἀποβολαῖς ἀναιτίως, τελευτῶν τῆς
Νέρωνος ξεοεχθρίας τε καὶ ξεομαχίας διάδοχον ἑαυτὸν
κατεστήσατο. Δεύτερος δὴτα τὸν καθ' ἡμῶν ἀνεκίνει
διωγμὸν, καίπερ τοῦ πατρὸς αὐτοῦ Οὐεσπασιανοῦ μηδὲν
καθ' ἡμῶν ἄτοπον ἐπινόησαντος.

15

XVIII. [Nic. II. E. III, 9.] 1. Ἐν τούτῳ κατέχει λό-
γος τὸν ἀπόστολον ἅμα καὶ εὐαγγελιστὴν Ἰωάννην ἔτι
τῷ βίῳ ἐνδιατρίβοντα, τῆς εἰς τὸν θεῖον λόγον ἔνεκεν
μαρτυρίας, Πάτμον οἰκεῖν καταδικασθῆναι τὴν νῆσον.
2. Γράφων γέ τοι ὁ Εἰρηναῖος περὶ τῆς ψήφου τῆς κατὰ 20
τὸν ἀντίχριστον προσηγορίας φερομένης ἐν τῇ Ἰωάννου
λεγόμενῃ Ἀποκαλύψει αὐταῖς συλλαβαῖς ἐν πέμπτῳ τῶν
πρὸς τὰς αἰρέσεις ταῦτα περὶ τοῦ Ἰωάννου φησὶν 3. "εἰ δὲ
"ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοῦνομα
"αὐτοῦ, δι' ἐκείνου ἂν ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν 25
"ἑωρακότος. Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράξῃ,
"ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς
"Δομετιανοῦ ἀρχῆς." 4. Εἰς τοσοῦτον δὲ ἄρα κατὰ τοὺς
δηλουμένους ἢ τῆς ἡμετέρας πίστεως διέλαμπε διδασκαλία,

ὥς καὶ τοὺς ἄποθεν τοῦ καθ' ἡμᾶς λόγου συγγραφεῖς μὴ ἀποκνῆσαι ταῖς αὐτῶν ἱστορίαις τὸν τε διωγμὸν καὶ τὰ ἐν αὐτῷ μαρτύρια παραδοῦναι, οἳ γε καὶ τὸν καιρὸν ἐπ' ἀκριβεῖς ἐπεσημῆναντο, ἐν ἔτει πεντεκαιδεκάτῳ Δομετιανοῦ
5 μετὰ πλείστων ἐτέρων καὶ Φλαουίαν Δομέτιλλαν ἱστορήσαντες, ἐξ ἀδελφῆς γεγонуῖαν Φλαουίου Κλήμεντος, ἐνὸς τῶν τηνικάδε ἐπὶ Ῥώμης ὑπάτων, τῆς εἰς Χριστὸν μαρτυρίας ἕνεκεν εἰς νῆσον Ποντίαν κατὰ τιμωρίαν δεδόσθαι.

10 XIX. [Nic. II. E. III, 10.] Τοῦ δ' αὐτοῦ Δομετιανοῦ τοὺς ἀπὸ γένους Δαβίδ ἀναιρεῖσθαι προστάξαντος παλαιὸς κατέχει λόγος τῶν αἵρετικῶν τινὰς κατηγορῆσαι τῶν ἀπογόνων Ἰούδα (τοῦτον δὲ εἶναι ἀδελφὸν κατὰ σάρκα τοῦ σωτῆρος), ὥς ἀπὸ γένους τυγχανόντων Δαβίδ,
15 καὶ ὥς αὐτοῦ συγγένειαν τοῦ Χριστοῦ φερόντων. Ταῦτα δὲ δηλοῖ κατὰ λέξιν ὧδέ πως λέγων ὁ Ἡγήσιππος·

XX. 1. "Ἐπι δὲ περιῆσαν οἱ ἀπὸ γένους τοῦ κυρίου
" υἱωνοὶ Ἰούδα, τοῦ κατὰ σάρκα λεγομένου αὐτοῦ ἀδελφοῦ,
" οὓς ἐδηλατόρευσαν ὥς ἐκ γένους ὄντας Δαβίδ. Τού-
20 " τους δ' ὁ Ἰουόκατος ἤγαγε πρὸς Δομετιανὸν Καίσαρα·
" ἐφοβεῖτο γὰρ τὴν παρουσίαν τοῦ Χριστοῦ ὥς καὶ
" Ἡρώδης. 2. Καὶ ἐπηρώτησεν αὐτοὺς εἰ ἐκ Δαβίδ εἰσι,
" καὶ ὠμολόγησαν. Τότε ἐπηρώτησεν αὐτοὺς πόσας κτή-
" σεις ἔχουσιν, ἢ πόσων χρημάτων κυριεύουσιν. Οἱ δὲ
25 " εἶπαν ἀμφοτέροι ἐννακισχίλια δηνάρια ὑπάρχειν αὐτοῖς
" μόνα, ἐκάστῳ αὐτῶν ἀνήκοντος τοῦ ἡμίσεος. Καὶ ταῦτα
" οὐκ ἐν ἀργυρίοις ἔφασκον ἔχειν, ἀλλ' ἐν διατιμῇσει γῆς
" πλέθρων τριάκοντα ἐννέα μόνων, ἐξ ὧν καὶ τοὺς φό-
" ρους ἀναφέρειν καὶ αὐτοὺς ἀντουργοῦντας διατρέφεσθαι.

" 3. Εἴτα δὲ καὶ τὰς χεῖρας τὰς ἑαυτῶν ἐπιδακνύναι, μαρτύ-
 " ριον τῆς αὐτουργίας τὴν τοῦ σώματος σκληρίαν καὶ τοὺς
 " ἀπὸ τῆς συνεχοῦς ἐργασίας ἐναποτυπωζέοντας ἐπὶ τῶν
 " ἰδίων χειρῶν τύλους παριστάντας. 4. Ἐρωτηζέοντας δὲ
 " περὶ τοῦ Χριστοῦ καὶ τῆς βασιλείας αὐτοῦ, ὅποια τις εἶη 5
 " καὶ ποῦ καὶ πότε φανησομένη, λόγον δοῦναι ὡς οὐ κοσμικὴ
 " μὲν οὐδ' ἐπίγειος, ἐπουράνιος δὲ καὶ ἀγγελικὴ τυγχάνει,
 " ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη, ὅπηνίκα ἐλθὼν
 " ἐν δόξῃ κρινεῖ ζῶντας καὶ νεκροὺς, καὶ ἀποδώσει ἐκάστῳ
 " κατὰ τὰ ἐπιτηδεύματα αὐτοῦ. 5. Ἐφ' οἷς μηδὲν αὐτῶν 10
 " κατεγνωκότα τὸν Δομετιανόν, ἀλλὰ καὶ ὡς εὐτελῶν
 " καταφρονήσαντα, ἐλευθέρους μὲν αὐτοὺς ἀνεῖναι, κατα-
 " παῦσαι δὲ διὰ προστάγματος τὸν κατὰ τῆς ἐκκλησίας
 " διωγμόν. 6. Τοὺς δὲ ἀπολυζέοντας ἡγήσασθαι τῶν ἐκ-
 " κλησιῶν, ὡσὰν δὴ μάρτυρας ὁμοῦ καὶ ἀπὸ γένους ὄντας 15
 " τοῦ κυρίου, γενομένης τε εἰρήνης μέχρι Τραϊανοῦ παρα-
 " μέναι αὐτοὺς τῷ βίῳ." 7. Ταῦτα μὲν ὁ Ἡγήσιππος.
 Οὐ μὴν ἀλλὰ καὶ ὁ Τερτυλλιανὸς τοῦ Δομετιανοῦ τοιαύτην
 πεποίηται μνήμην· " πεπειράκει ποτὲ καὶ Δομετιανὸς ταῦτὸ
 " ποιεῖν ἐκείνῳ, μέρος ὦν τῆς Νέρωνος ὁμότητος. Ἄλλ' 20
 " οἶμαι ἅτε ἔχων τι συνέσεως τάχιστα ἐπαύσατο, ἀνακαλε-
 " σάμενος καὶ οὐς ἐξεληλάκει." 8. Μετὰ δὲ τὸν Δομετιανὸν
 πεντακαίδεκα ἔτεσιν ἐπικρατήσαντα Νέρουα τὴν ἀρχὴν δια-
 δξαμένον, καθαιρεθῆναι μὲν τὰς Δομετιανοῦ τιμὰς, ἐπα-
 νελθεῖν δὲ ἐπὶ τὰ οἰκεῖα μετὰ τοῦ καὶ τὰς οὐσίας ἀπολα- 25
 βεῖν τοὺς ἀδίκως ἐξεληλαμένους, ἡ Ῥωμαίων σύγκλητος
 βουλὴ ψηφίζεται· ἱστοροῦσιν οἱ γραφεῖ τὰ κατὰ τοὺς χρό-
 νους παραδόντες. 9. Τότε δὴ οὖν καὶ τὸν ἀπόστολον
 Ἰωάννην ἀπὸ τῆς κατὰ τὴν νῆσον φυγῆς τὴν ἐπὶ τῆς

Ἐρέσου διατριβὴν ἀπειληφέναι, ὁ τῶν παρ' ἡμῖν ἀρχαίων παραδίδωσι λόγος.

XXI. Μικρῷ δὲ πλείον ἐνιαυτοῦ βασιλεύσαντα Νέρουαν διαδέχεται Τραϊανός. Οὗ δὴ πρῶτον ἔτος ἦν, ἐν ᾧ τῆς 5 κατ' Ἀλεξάνδρειαν παροικίας Ἀβίλιον δέκα πρὸς τρισὶν ἔτεσιν ἡγησάμενον διαδέχεται Κέρδων. Τρίτος οὗτος τῶν αὐτόξι μετὰ τὸν πρῶτον Ἀννιανὸν προέστη. Ἐν τούτῳ δὲ Ῥωμαίων εἰσέτι Κλήμης ἡγεῖτο, τρίτον καὶ αὐτὸς ἐπέχων τῶν τῇδε μετὰ Παῦλόν τε καὶ Πέτρον ἐπισκοπευ- 10 σάντων βασιμόν. Αἴνιος δὲ ὁ πρῶτος ἦν, καὶ μετ' αὐτὸν Ἀνέγκλητος.

XXII. [Nic. H. E. III, 11.] Ἀλλὰ καὶ τῶν ἐπ' Ἀντιοχείας Εὐδοκίου πρῶτον καταστάντος, δεύτερος ἐν τοῖς 15 δηλουμένοις Ἰγνάτιος ἐγνωρίζετο. Συμῶν ὁμοίως δευτέρως μετὰ τὸν τοῦ σωτῆρος ἡμῶν ἀδελφὸν τῆς ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τούτους τὴν λειτουργίαν εἶχεν.

XXIII. [Nic. H. E. III, 11. II, 42.] 1. Ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος αὐτὸς ἐκεῖνος, 20 ὃν ἡγάπα ὁ Ἰησοῦς, ἀπόστολος ὁμοῦ καὶ εὐαγγελιστῆς Ἰωάννης τὰς αὐτόξι διεῖπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτήν ἐπανελθὼν φυγῆς. 2. "Ὅτι δὲ εἰς τούτους ἔτι τῷ βίῳ περιῖν ἀπόχρη διὰ δύο πιστώσασθαι τὸν λόγον μαρτύρων. Πιστοὶ δ' ἂν εἶεν οὗτοι, τῆς ἐκκλησιαστικῆς πρεσβεύσαντες ὀρθοδοξίας, εἰ δὴ 25 τοιοῦτοι Εἰρηναῖος καὶ Κλήμης ὁ Ἀλεξανδρεύς. 3. Ὡν ὁ μὲν πρότερος ἐν δευτέρῳ τῶν πρὸς τὰς αἱρέσεις ὧδέ πως γράφει κατὰ λέξιν "καὶ πάντες δὲ οἱ πρεσβύτεροι μαρτυροῦσιν, οἱ κατὰ τὴν Ἀσίαν Ἰωάννη τῷ τοῦ Κυρίου μαθητῇ "συμβεβληκότες, παραδεδωκέναι τὸν Ἰωάννην. Παρέμεινε

" γὰρ αὐτοῖς μέχρι τῶν Τραϊανοῦ χρόνων." 4. Καὶ ἐν
 τρίτῳ δὲ τῆς αὐτῆς ὑποθέσεως ταὐτὸ τοῦτο δηλοῖ διὰ τού-
 των " ἀλλὰ καὶ ἡ ἐν Ἐφέσῳ ἐκκλησία ὑπὸ Παύλου μὲν
 " τετελειωμένη, Ἰωάννου δὲ παραμείναντος αὐτοῖς μέχρι
 " τῶν Τραϊανοῦ χρόνων, μάρτυς ἀληθὴς ἐστὶ τῆς τῶν 5
 " ἀποστόλων παραδόσεως." 5. Ὁ δὲ Κλήμης ὁμοῦ καὶ
 τὸν χρόνον ἐπισημηνάμενος καὶ ἱστορίαν ἀναγκαιοτάτην
 οἷς τὰ καλὰ καὶ ἐπωφελῆ φίλον ἀκούειν προστίζησιν, ἐν ᾧ
 " τίς ὁ σωζόμενος πλούσιος" ἐπέγραψεν αὐτοῦ συγγράμ-
 ματι. Λαβὼν δὲ ἀνάγνωσι ὧδέ πως ἔχουσιν καὶ αὐτοῦ 10
 τὴν γραφὴν 6. " ἄκουσον μῦθον οὐ μῦθον, ἀλλὰ ὄντα λό-
 " γον, περὶ Ἰωάννου τοῦ ἀποστόλου παραδεδομένον καὶ
 " μνήμῃ πεφυλαγμένον. Ἐπειδὴ γὰρ τοῦ τυράννου τελευ-
 " τήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῴλθεν ἐπὶ τὴν
 " Ἔφεσον, ἀπῆι παρακαλούμενος καὶ ἐπὶ τὰ πλησιώχοντα 15
 " τῶν ἔξω, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ
 " ὅλας ἐκκλησίας ἀριόσων, ὅπου δὲ κλήρω ἕνα γέ τινα κλη-
 " ρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινόμενων. 7. Ἐλθὼν
 " οὖν καὶ ἐπὶ τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ τοῦνομα
 " λέγουσιν ἔνιοι, καὶ τᾶλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ 20
 " πᾶσι τῷ κατεστῶτι προσβλέψας ἐπισκόπων, νεανίσκον
 " ἱκανὸν τῷ σώματι καὶ τῇ ὥσφι ἀστεῖον καὶ θερμὸν τὴν
 " ψυχὴν ἰδὼν, ' τοῦτον,' ἔφη, ' σοὶ παρακατατίξομαι μετὰ
 " πάσης σπουδῆς, ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ
 " μάρτυρος.' Τοῦ δὲ δεχομένου καὶ πάντ' ὑπισχνουμένου 25
 " καὶ πάλιν τὰ αὐτὰ διαλέγετο καὶ διεμαρτύρετο. 8. Εἴτα ὁ
 " μὲν ἀπῆλθεν ἐπὶ τὴν Ἔφεσον, ὁ δὲ πρεσβύτερος ἀναλα-
 " βὼν οἴκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε, συνείχεν,
 " ἔθαλπε, τὸ τελευταῖον ἐφώτισε. Καὶ μετὰ τοῦτο ὑφῆκε

- " τῆς πλείονος ἐπιμελείας καὶ παραφυλακῆς, ὥς τὸ τέλειον
 " αὐτῷ φυλακτήριον ἐπιστήσας τὴν σφραγίδα τοῦ κυρίου.
 " 9. Τῷ δὲ ἀνέσεως πρὸ ὥρας λαβομένῳ προσφθείρονται
 " τινες ἥλικες ἀργοὶ καὶ ἀπερρωγότες, ἐξάδες κακῶν. Καὶ
 5 " πρῶτον μὲν δι' ἐστιάσεων πολυτελῶν αὐτὸν ἐπάγονται,
 " εἰτά που καὶ νύκτωρ ἐπὶ λωποδυσίαν ἐξιόντες συνεπά-
 " γονται, εἰτά τι καὶ μεῖζον συμπράττειν ἡξίου. 10. Ὁ δὲ
 " κατ' ὀλίγον προσειδίζετο, καὶ διὰ μέγεζος φύσεως, ἐκστάς
 " ὥσπερ ἄστομος καὶ εὐρωστος ἵππος ὀρθῆς ὁδοῦ, καὶ τὸν
 10 " χαλινὸν ἐνδακῶν, μειζόνως κατὰ τῶν βαράθρων ἐφέρετο.
 " 11. Ἀπογνοὺς δὲ τελέως τὴν ἐν Θεῷ σωτηρίαν οὐδὲν ἔτι
 " μικρὸν διανοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδήπερ ἅπαξ
 " ἀπολώλει, ἴσα τοῖς ἄλλοις παθεῖν ἡξίου. Αὐτοὺς δὲ
 " τούτους ἀναλαβὼν καὶ ληστήριον συγκροτήσας, ἔτοιμος
 15 " λῆσταρχος ἦν, βιαιότατος, μαιφονώτατος, χαλεπώτατος.
 " 12. Χρόνος ἐν μέσῳ, καὶ τινος ἐπιπεσοῦσης χρείας ἀνακα-
 " λουσι τὸν Ἰωάννην. Ὁ δὲ ἐπεὶ τὰ ἄλλα ὧν χάριν ἤκε κα-
 " τεστήσατο, ἄγε δὴ, ἔφη, ὧ ἐπίσκοπε, τὴν παρακαταθήκην
 " ἀπόδος ἡμῖν, ἣν ἐγὼ τε καὶ ὁ Χριστὸς σοι παρακατεθέμεθα
 20 " ἐπὶ τῆς ἐκκλησίας, ἥς προκαθίζῃ, μάρτυρος.' 13. Ὁ δὲ
 " τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος, ἅπερ οὐκ
 " ἔλαβε, συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν
 " οὐκ ἔσχεν, οὔτε ἀπιστεῖν Ἰωάννη. Ὡς δὲ τὸν νεανί-
 " σκον' εἶπεν ἁπαιτῶ καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ, στε-
 25 " νάξας κάτωθεν ὁ πρεσβύτερος καὶ τι καὶ ἐπιδακρύσας,
 " ἑκείνος ἔφη τέθνηκε. Πῶς καὶ τίνα θάνατον; Ἐπεὶ
 " τέθνηκεν' εἶπεν. Ἀπέβη γὰρ ποιηρὸς καὶ ἐξώλης, καὶ
 " τὸ κεφάλαιον, ληστής. Καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ
 " ὄρος κατέλιπε μετ' ὁμοίου στρατιωτικοῦ.' 14. Καταρ-

" ρηζάμενος οὖν τὴν ἐσθῆτα ὁ ἀπόστολος, καὶ μετὰ με-
 " γάλῃς οἰμωγῇς πληζάμενος τὴν κεφαλὴν, 'καλὸν γέ, ἴφη,
 " φύλακα τῆς ἀδελφοῦ ψυχῆς κατέλιπον. 'Ἄλλ' ἵππος
 " ἦδη μοι παρέστω, καὶ ἡγεμὼν γινέστω μοί τις τῆς ὁδοῦ.'
 " Ἡλαυνεν, ὥσπερ εἶχεν, αὐτόξεν ἀπὸ τῆς ἐκκλησίας. 5
 " 15. Ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς προφυλακῆς τῶν
 " ληστῶν ἀλίσκεται, μήτε φεύγων μήτε παραιτούμενος,
 " ἀλλὰ βῶων, 'ἐπὶ τοῦτ' ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν
 " ἀγάγετέ με.' 16. "Ὅς τέως, ὥσπερ ὤπλιστο, ἀνέμενευ, ὥς
 " δὲ προσιώντα ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεὶς 10
 " ἐτράπετο. 'Ὁ δὲ ἐδίωκεν ἀνὰ κράτος, ἐπιλαζόμενος τῆς
 " ἡλικίας τῆς ἑαυτοῦ, κεκραγῶς, 17. ' τί με φεύγεις, τέκνον,
 " τὸν σαυτοῦ πατέρα, τὸν γυμνὸν, τὸν γέροντα; ἐλέησόν
 " με, τέκνον, μὴ φοβοῦ. "Εχεις ἔτι ζωῆς ἐλπίδα. 'Εγὼ
 " Χριστῷ λόγον δώσω ὑπὲρ σοῦ, ἂν δέῃ, τὸν σὸν θάνατον 15
 " ἐκὼν ὑπομενῶ, ὥς ὁ κύριος τὸν ὑπὲρ ἡμῶν. 'Υπὲρ σοῦ
 " τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν. Στῆξι, πίστευσον, Χρι-
 " στὸς με ἀπέστειλεν.' 18. 'Ὁ δὲ ἀκούσας πρῶτον μὲν ἔστη
 " κάτω βλέπων, εἵτα ἔρριψε τὰ ὄπλα, εἵτα τρέμων ἔκλαιε
 " πικρῶς. Προσελθόντα δὲ τὸν γέροντα περιέλαβεν, ἀπο- 20
 " λογούμενος ταῖς οἰμωγαῖς ὥς ἐδύνατο, καὶ τοῖς ἑδάκρυσιν
 " βραπτίζόμενος ἐκ δευτέρου, μόνῃν ἀποκρύπτων τὴν δεξιάν.
 " 19. 'Ὁ δ' ἐγγνώμενος, ἐπομνύμενος, ὥς ἄφεσιν αὐτῷ παρὰ
 " τοῦ σωτῆρος ἠῦρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν
 " δεξιάν ὥς ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, 25
 " ἐπὶ τὴν ἐκκλησίαν ἐπανήγαγε, καὶ θαυμάσει μὲν εὐχαῖς
 " ἑξαιτούμενος, συνεχέσι δὲ νηστεῖαις συναγωνιζόμενος,
 " ποικίλαις δὲ σειρῇσι λόγων κατεπάδων αὐτοῦ τὴν γνώμην
 " οὐ πρότερον ἀπῆλθεν, ὥς φασι, πρὶν αὐτὸν ἀποκατέστησε

“ τῇ ἐκκλησίᾳ, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς
 “ καὶ μέγα γνώρισμα παλιγγενεσίας, τρόπαιον ἀναστάσεως
 “ βλεπομένης.”

XXIV. [Nic. II. E. II, 45.] 1. Ταῦτα τοῦ Κλήμεντος,
 5 ἱστορίας ὁμοῦ καὶ ὠφελείας τῆς τῶν ἐντευζομένων ἕνεκεν,
 ἐνταυθὰ μοι κείσῃ. Φέρε δὲ καὶ τοῦδε τοῦ ἀποστόλου
 τὰς ἀναντιρρήτους ἐπισημηνώμεθα γραφάς. 2. Καὶ δι
 τὸ κατ’ αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν διεγνω-
 σμένον ἐκκλησίαις πρῶτον ἀνωμολογήσῃ. “Οτι γε μὴν
 10 εὐλόγως πρὸς τῶν ἀρχαίων ἐν τετάρτῃ μοίρᾳ τῶν ἄλλων
 τριῶν κατείλεται, ταύτῃ ἂν γένοιτο ἐῆλον. 3. Οἱ Ξεσπέ-
 σιοι καὶ ὡς ἀληθῶς Ξεοπρεπεῖς, φημὶ δὲ τοῦ Χριστοῦ τοὺς
 ἀποστόλους, τὸν βίον ἄκρως κεκαρῆσθαι, καὶ ἀρετῇ
 πάσῃ τὰς ψυχὰς κεκοσμημένοι, τὴν δὲ γλῶτταν ἰδιωτεύ-
 15 οντες, τῇ γε μὴν πρὸς τοῦ σωτῆρος αὐτοῖς δεδωρημένη
 ζεία καὶ παραδοξοποιῶ δυνάμει θαρσύνοντες, τὸ μὲν ἐν
 περινοίᾳ καὶ τέχνῃ λόγων τὰ τοῦ διδασκάλου μαθήματα
 πρεσβεύειν οὔτε ἤδεσαν οὔτε ἐνεχέουσιν, τῇ δὲ τοῦ Θείου
 πνεύματος τοῦ συνεργοῦντος αὐτοῖς ἀποδείξει καὶ τῇ δι’
 20 αὐτῶν συντελουμένη θαυματουργῇ τοῦ Χριστοῦ δυνάμει
 μόνη χρώμενοι, τῆς τῶν οὐρανῶν βασιλείας τὴν γνῶσιν
 ἐπὶ πᾶσαν κατήγγελλον τὴν οἰκουμένην, σπουδῆς τῆς περὶ
 τὸ λογογραφεῖν μικρὰν ποιούμενοι φροντίδα. 4. Καὶ τοῦτ’
 ἔπραττον ἅτε μείζονι καὶ ὑπὲρ ἄνθρωπον ἐξυπηρετούμενοι
 25 διακονία. Ὁ γοῦν Παῦλος πάντων ἐν παρασκευῇ λόγων
 δυνατώτατος νοήμασί τε ἰκανώτατος γεγονὼς, οὐ πλέον
 τῶν βραχυτάτων ἐπιστολῶν γραφῇ παραδίδωκε, καίτοι
 μυρία γε καὶ ἀπόρρητα λέγειν ἔχων, ἅτε τῶν μέχρι οὐρα-
 νοῦ τρίτου θεωρημάτων ἐπιψάσας, ἐπ’ αὐτόν τε τὸν Θεο-

προεπὴ παράδεισον ἀναρπασθεῖς, καὶ τῶν ἐκάσσε ρημάτων
 ἀροήτων ἀξιώσεῖς ἱπακοῦσαι. 5. Οὐκ ἄπειροι μὲν οὖν
 ὑπῆρχον τῶν αὐτῶν καὶ οἱ λοιποὶ τοῦ σωτῆρος ἡμῶν
 φοιτηταί, δώδεκα μὲν ἀπόστολοι, ἐβδουήκοντα δὲ μαθηταί,
 ἄλλοι τε ἐπὶ τούτοις μυρίοι. Ὅμως δ' οὖν ἐξ ἀπάντων 5
 τῶν τοῦ κυρίου διατριβῶν ὑπομνήματα Ματθαῖος ἡμῖν
 καὶ Ἰωάννης μόνοι καταλελοίπασιν, οὓς καὶ ἐπαναγκῆς
 ἐπὶ τὴν γραφὴν ἐλθεῖν κατέχει λόγος. 6. Ματθαῖος μὲν
 γὰρ πρότερον Ἑβραίοις κηρύξας, ὥς ἡμελλεν καὶ ἐφ'
 ἑτέρους ἵεναι, πατρίῳ γλώττῃ γραφῇ παραδόνς τὸ κατ' 10
 αὐτὸν εὐαγγέλιον τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις,
 ἀφ' ὧν ἐστέλλετο, διὰ τῆς γραφῆς ἀπεπλήρου. 7. Ἦδη
 δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς εὐαγγελίων τὴν
 ἔκδοσιν πεποιημένων, Ἰωάννην φασί, τὸν πάντα χρόνον
 ἀγράφῳ κεχορημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν 15
 ἐλθεῖν τοιαῦδε χάριν αἰτίας. Τῶν προαναγραφέντων
 τριῶν εἰς πάντας ἦδη καὶ εἰς αὐτὸν διαδεδομένων, ἀποδέ-
 ξασθαι μὲν φασιν ἀλήθειαν αὐτοῖς ἐπιμαρτυρήσαντα, μόνην
 δὲ ἄρα λείπεσθαι τῇ γραφῇ τὴν περὶ τῶν ἐν πρώτοις καὶ
 κατ' ἀρχὴν τοῦ κηρύγματος ὑπὸ τοῦ Χριστοῦ πεπραγμένων 20
 διήγησιν. 8. Καὶ ἀληθὲς γε ὁ λόγος. Τοὺς ἄλλους
 γοῦν τρεῖς εὐαγγελιστὰς συνιδεῖν πάρεστι μόνον τὰ μετὰ
 τὴν ἐν τῷ δεσμιωτηρίῳ Ἰωάννου τοῦ βαπτιστοῦ κάθειρξιν
 ἐφ' ἧν ἐναντιὸν πεπραγμένα τῷ σωτῆρι συγγεγραφότας,
 αὐτό τε τοῦτ' ἐπισημηταιμένους κατ' ἀρχὰς τῆς αὐτῶν ἱστο- 25
 ρίας. 9. Μετὰ γοῦν τὴν τεσσαρακονταήμερον νηστείαν καὶ
 τὸν ἐπ' αὐτῇ πειρασμὸν τὸν χρόνον τῆς ἰδίας γραφῆς ὁ
 μὲν Ματθαῖος δηλοῖ λέγων "ἀκούσας δὲ ὅτι Ἰωάννης παρε-
 "δόξη ἀνεχώρησεν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν."

10. Ὁ δὲ Μάρκος ὡσαύτως “μετὰ δὲ τὸ παραδοῦναι”
 φησὶν “Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν.”
 Καὶ ὁ Λουκᾶς δὲ, πρὶν ἄρξασθαι τῶν τοῦ Ἰησοῦ πρά-
 ξεων, παραπλησίως ἐπιτηρεῖ, φάσκων ὡς ἄρα προσῆεις
 5 Ἡρώδης οἷς διεπράξατο ποιηροῖς κατέκλεισε τὸν Ἰωάννην
 ἐν φυλακῇ. 11. Παρακληθέντα δὴ οὖν τούτων ἕνεκά φασι
 τὸν ἀπόστολον Ἰωάννην τὸν ὑπὸ τῶν προτέρων εὐαγγε-
 λιστῶν παρασιωπηθέντα χρόνον καὶ τὰ κατὰ τοῦτον πε-
 πραγμένα τῷ σωτῇρι (ταῦτα δ’ ἦν τὰ πρὸ τῆς τοῦ βαπτι-
 10 στοῦ καθεύξεως) τῷ κατ’ αὐτὸν εὐαγγελίῳ παραδοῦναι,
 αὐτό τε τοῦτ’ ἐπισημῆνασθαι, τοτὲ μὲν φήσαντα “ταύτην
 “ἀρχὴν ἐποίησε τῶν παραδύζων ὁ Ἰησοῦς,” τοτὲ δὲ μνημο-
 νεύσαντα τοῦ βαπτιστοῦ μεταξὺ τῶν τοῦ Ἰησοῦ πράξεων,
 ὡς ἔτι τότε βαπτίζοντος ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, σα-
 15 φῶς τε τοῦτο δηλοῦν ἐν τῷ λέγειν “οὐπω γὰρ ἦν,” “φησὶν,
 “Ἰωάννης βεβλημένος εἰς φυλακὴν.” 12. Οὐκοῦν ὁ μὲν
 Ἰωάννης τῇ τοῦ κατ’ αὐτὸν εὐαγγελίου γραφῇ τὰ μηδέπω
 τοῦ βαπτιστοῦ βεβλημένου εἰς φυλακὴν πρὸς τοῦ Χριστοῦ
 πραχθέντα παραδίδωσιν, οἱ δὲ λοιποὶ τρεῖς εὐαγγελισταὶ
 20 τὰ μετὰ τὴν εἰς τὸ δεσμωτήριον κάθειρξιν τοῦ βαπτιστοῦ
 μνημονεύουσιν. 13. Οἷς καὶ ἐπιστήσαντι οὐκέτι ἂν δόξαι
 διαφωνεῖν ἀλλήλοις τὰ εὐαγγέλια, τῷ τὸ μὲν κατὰ Ἰωάννην
 τὰ πρῶτα τῶν τοῦ Χριστοῦ πράξεων περιέχειν, τὰ δὲ λοιπὰ
 τὴν ἐπὶ τέλει τοῦ χρόνου αὐτῷ γεγενημένην ἱστορίαν· εἰκό-
 25 τως δ’ οὖν τὴν μὲν τῆς σαρκὸς τοῦ σωτῆρος ἡμῶν γενεαλο-
 γίαν, ἅτε Ματθαίῳ καὶ Λουκᾷ προγραφεῖσαν, ἀποσιωπῆσαι
 τὸν Ἰωάννην, τῆς δὲ θεολογίας ἀπάρξασθαι, ὥσπερ αὐτῷ
 πρὸς τοῦ θεοῦ πνεύματος οἷα κρείττονι παραπεφυλαγμένης.
 14. Ταῦτα μὲν οὖν ἡμῖν περὶ τῆς τοῦ κατὰ Ἰωάννην εὐαγγ-

γελίου γραφῆς εἰρήσῃω. Καὶ τῆς κατὰ Μάρκον δι' ἡ
 γινομένη αἰτία ἐν τοῖς πρὸς ἡμῖν δεδύλωται. 15. Ὁ
 δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς τοῦ κατ' αὐτὸν συγγράμ-
 ματος τὴν αἰτίαν προύθηκε, δι' ἣν πεποιήται τὴν σύνταξιν,
 δηλῶν ὡς ἄρα πολλῶν καὶ ἄλλων προπετέστερον ἐπιτετη- 5
 δευκότων διήγησιν ποιήσασθαι ὧν αὐτὸς πεπληροφόρητο
 λόγων, ἀναγκαίως ἀπαλλάττων ἡμᾶς τῆς περὶ τοὺς ἄλλους
 ἀμφηρίστου ὑπολήψεως τὸν ἀσφαλῆ λόγον ὧν αὐτὸς ἰκα-
 νῶς τὴν ἀλήθειαν κατειλήφει, ἐκ τῆς ἡμέρας Παύλου συνουσίας
 τε καὶ διατριβῆς καὶ τῆς τῶν λοιπῶν ἀποστόλων ὁμιλίας 10
 ὠφελημένος, διὰ τοῦ ἰδίου παρέδωκεν εὐαγγελίου. 16. Καὶ
 ταῦτα μὲν ἡμεῖς περὶ τούτων· οἰκνότερον δὲ κατὰ καιρὸν
 διὰ τῆς τῶν ἀρχαίων παραθέσεως τὰ καὶ τοῖς ἄλλοις περὶ
 αὐτῶν εἰρημένα πειρασόμεθα δηλῶσαι. 17. Τῶν δὲ Ἰωάν-
 νου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ καὶ ἡ προτέρα τῶν 15
 ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἀρχαίοις ἀναμφί-
 λεκτος ὡμολόγηται, ἀντιλέγονται δὲ αἱ λοιπαὶ δύο. 18. Τῆς
 δ' Ἀποκαλύψεως ἐφ' ἐκάτερον ἔτι νῦν παρὰ τοῖς πολλοῖς
 περιέλεται ἡ δόξα. Ὅμως γε μὴν ἐκ τῆς τῶν ἀρχαίων
 μαρτυρίας ἐν οἰκίῳ καιρῷ τὴν ἐπὶ κρίσιν δέξεται καὶ αὐτή. 20

XXV. [Nic. II. E. II, 46.] 1. Εὐλογον δ' ἐνταῦθα γε-
 νομένους ἀνακεφαλαιώσασθαι τὰς δηλωθείσας τῆς καινῆς
 διαθήκης γραφάς. Καὶ δὴ τακτέον ἐν πρώτοις τὴν ἀγίαν
 τῶν εὐαγγελίων τετρακτὺν, οἷς ἔπεται ἡ τῶν πρᾶξεων τῶν
 ἀποστόλων γραφή. 2. Μετὰ δὲ ταύτην τὰς Παύλου κατα- 25
 λεκτέον ἐπιστολάς, αἷς ἐξῆς τὴν φερουμένην Ἰωάννου προ-
 τέραν καὶ ὁμοίως τὴν Πέτρου κυρωτέον ἐπιστολήν. Ἐπὶ
 τούτοις τακτέον, εἴ γε φανείη, τὴν Ἀποκάλυψιν Ἰωάννου,
 περὶ ἧς τὰ δόξαντα κατὰ καιρὸν ἐκζησόμεθα. 3. Καὶ ταῦτα

μὲν ἐν ὁμολογουμένοις. Τῶν δ' ἀντιλεγομένων, γνωρίμων
 δ' οὖν ὅμως τοῖς πολλοῖς, ἡ λεγομένη Ἰακώβου φέρεται
 καὶ ἡ Ἰούδα, ἡ τε Πέτρου δευτέρα ἐπιστολή, καὶ ἡ ὀνομα-
 ζομένη δευτέρα καὶ τρίτη Ἰωάννου, εἴτε τοῦ εὐαγγελιστοῦ
 5 τυγχάνουσai, εἴτε καὶ ἐτέρου ὁμωνύμου ἐκείνῳ. 4. Ἐν
 τοῖς νόμοις κατατετάχθω καὶ τῶν Παύλου πράξεων ἡ
 γραφή, ὃ τε λεγόμενος Ποιμὴν, καὶ ἡ Ἀποκάλυψις Πέτρου,
 καὶ πρὸς τούτοις ἡ φερομένη Βαρνάβα ἐπιστολή, καὶ τῶν
 ἀποστόλων αἱ λεγόμεναι διδαχαί· ἔτι τε, ὡς ἔφην, ἡ Ἰωάν-
 10 νου Ἀποκάλυψις, εἰ φανείη, ἣν τινες, ὡς ἔφην, ἀζετοῦσιν,
 ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις. 5. Ἦδη δ' ἐν
 τούτοις τινὲς καὶ τὸ καθ' Ἑβραίους εὐαγγέλιον κατέλεξαν,
 ᾧ μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδείξάμενοι χαί-
 ρουσι. Ταῦτα μὲν πάντα τῶν ἀντιλεγομένων ἂν εἴη.
 15 6. Ἀναγκαίως δὲ καὶ τούτων ὅμως τὸν κατάλογον πεποιή-
 μεθα, διακρίναντες τὰς τε κατὰ τὴν ἐκκλησιαστικὴν παρά-
 δοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀνωμολογημένας γραφάς,
 καὶ τὰς ἄλλας παρὰ ταύτας, οὐκ ἐνδιαζήκους μὲν, ἀλλὰ
 καὶ ἀντιλεγόμενας, ὅμως δὲ παρὰ πλείστοις τῶν ἐκκλη-
 20 σιαστικῶν γινωσκομένας, ἵν' εἰδέναι ἔχοιμεν αὐτάς τε ταύ-
 τας, καὶ τὰς ὀνόματι τῶν ἀποστόλων πρὸς τῶν αἵρετικῶν
 προφερομένας, ἥτοι ὡς Πέτρου καὶ Θωμᾶ καὶ Ματθαίου ἢ καὶ
 τινων παρὰ τούτους ἄλλων εὐαγγέλια περιεχούσας, ἢ ὡς
 Ἀνδρέου καὶ Ἰωάννου καὶ τῶν ἄλλων ἀποστόλων πράξεις,
 25 ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι τῶν κατὰ τὰς διαδοχὰς
 ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν.
 7. Πόρρω δὲ πού καὶ ὁ τῆς φράσεως παρὰ τὸ ἥθος τὸ
 ἀποστολικὸν ἐναλλάττει χαρακτήρ, ἢ τε γνώμη καὶ ἡ τῶν
 ἐν αὐτοῖς φερομένων προαίρεσις, πλεῖστον ὅσον τῆς ἀλη-

τοῦς ὁρξοδοξίας ἀπάκουσα, ὅτι δὴ αἰρετικῶν ἀνδρῶν ἀναπλάσματα τυγχάνει, σαφῶς παρίστησιν· ὅθεν οὐδ' ἐν νόστοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἄτοπα πάντα καὶ δυσσεβῆ παραιτητέον. Ἰωμεν δὴ λοιπὸν καὶ ἐπὶ τὴν ἐξῆς ἱστορίαν.

XXVI. [Nic. II. E. III. 42.] 1. Σίμωνα τὸν μάγον 5 Μένανδρος διαδεξάμενος ὅπλον δεύτερον, οὐ χεῖρον τοῦ προτέρου, τῆς διαβολικῆς ἐνεργείας ἀποδείκνυται τὸν τρόπον· ἦν καὶ οὗτος Σαμαρεὺς, εἰς ἄκρον δὲ γοητείας οὐκ ἔλαττον τοῦ διδασκάλου προελθὼν μείζουσιν ἐπιδαφιλεύεται τερατολογίαις, ἑαυτὸν μὲν, ὡς ἄρα εἶη, λέγων, ὁ σωτήρ, ἐπὶ 10 τῇ τῶν ἀνθρώπων ἁνωξέν ποθεν ἐξ ἀοράτων αἰώνων ἀπεσταλμένος σωτηρία, 2. διδάσκων δὲ μὴ ἄλλως δύνασθαι τινὰ καὶ αὐτῶν τῶν κοσμοποιῶν ἀγγέλων περιγενήσεσθαι, μὴ πρότερον διὰ τῆς πρὸς αὐτοῦ παραδιδομένης μαγικῆς ἐμπειρίας ἀχθέντα, καὶ διὰ τοῦ μεταδιδόμενου πρὸς αὐτοῦ 15 ῥαπτίσματος, οὗ τοὺς κατηξιωμένους ἀθανασίαν αἰδίων ἐν αὐτῷ τούτῳ μεθεξέειν τῷ βίῳ, μηκέτι θνήσκοντας, αὐτοῦ δὲ παραμένοντας, εἰς τὸ ἀεὶ ἀγήρως τινὰς καὶ ἀθανάτους ἐσομένους. Ταῦτα μὲν οὖν καὶ ἐκ τῶν Εἰρηναίου διαγινώχαι ῥάδιον. 3. Καὶ ὁ Ἰουστῖνος δὲ κατὰ τὸ αὐτὸ τοῦ 20 Σίμωνος μνημονεύσας καὶ τὴν περὶ τούτου διήγησιν ἐπιφέρει, λέγων· Μένανδρον δὲ τινὰ καὶ αὐτὸν Σαμαρέα, τὸν "ἀπὸ κώμης Καππαραττίας, γενόμενον μαθητὴν τοῦ Σί-
" μωνος, οἰστροθέντα καὶ αὐτὸν ὑπὸ τῶν δαιμόνων, καὶ ἐν
" Ἀντιοχείᾳ γενόμενον, πολλοὺς ἐξαπατῆσαι διὰ μαγικῆς 25
" τέχνης οἶδαμεν, ὅς καὶ τοὺς αὐτῷ ἐπομένους, ὡς μὴ ἀπο-
" θνήσκουσιν, ἔπεισεν. Καὶ νῦν τινές εἰσιν ἀπ' ἐκείνου τοῦτο
" ὁμολογοῦντες." 4. Ἦν δ' ἄρα διαβολικῆς ἐνεργείας διὰ
τοιαῶνδε γοήτων τὴν Χριστιανῶν προσηγορίαν ὑποδυομέ-

νων τὸ μέγα τῆς θεοσεβείας μυστήριον ἐπὶ μαγείᾳ σπουδᾶσαι διαβαλεῖν, διασῦραί τε δι' αὐτῶν τὰ περὶ ψυχῆς ἀθανασίας καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα. Ἄλλ' οὗτοι μὲν τούτους σωτῆρας ἐπιγραφάμενοι τῆς ἀλη-
5 θοῦς ἀποπεπτώκασιν ἐλπίδος.

XXVII. [Nic. H. E. III, 13.] 1. Ἄλλους δὲ ὁ πονηρὸς δαίμων, τῆς περὶ τὸν Χριστὸν τοῦ θεοῦ διαθέσεως ἀδυνατῶν ἐκσεῖσαι, πατέρα ληπτὸς εὐρὼν ἐσφετερίζετο. Ἐβριωνάιους τούτους οἰκείως ἐπεφίμυζον οἱ πρῶτοι, πτω-
10 χῶς καὶ ταπεινῶς τὰ περὶ τοῦ Χριστοῦ δοξάζοντες. 2. Αἰτὸν μὲν γὰρ αὐτὸν καὶ κοινὸν ἡγοῦντο κατὰ προκοπὴν ἡξους αὐτὸ μόνον ἄνθρωπον δεδικαιωμένον, ἐξ ἀνδρός τε κοινωνίας καὶ τῆς Μαρίας γεγεννημένον· δεῖν δὲ πάντως αὐτοῖς νομικῆς θρησκείας, ὥς μὴ ἂν διὰ μόνης τῆς εἰς τὸν
15 Χριστὸν πίστεως καὶ τοῦ κατ' αὐτὴν βίου σωθῆσομενοίς. 3. Ἄλλοι δὲ παρὰ τούτους τῆς αὐτῆς ὄντες προσηγορίας τὴν μὲν τῶν εἰρημένων ἔκτοπον διεδίδρασκον ἀτοπίαν, ἐκ παρθένου καὶ ἁγίου πνεύματος μὴ ἀρνούμενοι γεγονέναι τὸν κύριον, οὐ μὴν ἔξ' ὁμοίως καὶ οὗτοι προϋπάρχεν
20 αὐτὸν, θεὸν λόγον ὄντα καὶ σοφίαν, ὁμολογοῦντες, τῇ τῶν προτέρων περιετρέποντο δυσσεβείᾳ, μάλιστα ὅτε καὶ τὴν σωματικὴν περὶ τὸν νόμον λατρείαν ὁμοίως ἐκείνοις περιέπειν ἐσπούδαζον. 4. Οὗτοι δὲ τοῦ μὲν ἀποστόλου πάσας τὰς ἐπιστολάς ἀρνητέας ἡγοῦντο εἶναι δεῖν, ἀποστάτην
25 ἀποκαλοῦντες αὐτὸν τοῦ νόμου· εὐαγγελίῳ δὲ μόνῳ τῷ κατ' Ἐβραίους λεγομένῳ χρώμενοι τῶν λοιπῶν σμικρὸν ἐποιοῦντο λόγον. 5. Καὶ τὸ μὲν σάββατον καὶ τὴν ἄλλην Ἰουδαϊκὴν ἀγωγὴν ὁμοίως ἐκείνοις παρεφύλαττον, ταῖς δ' αὖ κυριακαῖς ἡμέραις ἡμῖν τὰ παραπλήσια εἰς μνήμην τῆς

τοῦ κυρίου ἀναστάσεως ἐπετέλουν. 6. "Ὁθεν παρὰ τὴν τοιαύτην ἐγχείρησιν τῆς τοιαύτης λειλόγῃσι προσηγορίας, τοῦ Ἑβραϊῶν ὀνόματος, τὴν τῆς διανοίας πτωχείαν αὐτῶν ὑποφαίνοντος· ταύτῃ γὰρ ἐπὶ κλὴν ὁ πτωχὸς παρ' Ἑβραίοις ὀνομάζεται.

5

XXVIII. [Nie. II. E. III. 14.] 1. Κατὰ τοὺς διδω-
λωμένους χρόνους ἐτέρως αἰρίσειως ἀρχηγὸν γενέσθαι
Κήρινζον παρελήφαιεν. Γάτος, οὗ φωνὰς ἤδη πρότερον
παρατίθειμαι, ἐν τῇ φερομένη αὐτοῦ ζητήσῃ ταῦτα περὶ τοῦ
αὐτοῦ γράφει, 2. "Ἀλλὰ καὶ Κήρινζος ὁ εἰς ἀποκαλύψεων 10
"ὥς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων, τερατολογίας
"ἡμῖν ὥς εἰς ἀγγέλων αὐτῷ δεδωγμένους ψευδόμενος, ἐπει-
"σάγει λέγων, μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βα-
"σίλειον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίαις καὶ ἡδοναῖς
"ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν. Καὶ 15
"ἐλθὼν ὑπάρχων ταῖς γραφαῖς τοῦ Θεοῦ ἀριζμόν χι-
"λιωνταιτίας ἐν γάμῳ ἐορτῆς, ξέλων πλανᾶν, λέγει γίνε-
"σθαι." 3. Καὶ Διονύσιος δὲ ὁ τῆς κατ' Ἀλεξάνδρειαν
παροικίας κατ' ἡμᾶς τὴν ἐπισκοπὴν εἰληχῶς, ἐν δευτέρῳ
τῶν ἐπαγγελιῶν περὶ τῆς Ἰωάννου Ἀποκαλύψεως εἰπὼν 20
τινα ὥς ἐκ τῆς ἀνέκαθεν παραδόσεως, τοῦ αὐτοῦ μένεται
ἀνδρὸς τοῦτοις τοῖς ῥήμασι. 4. "Κήρινζον δὲ τὸν καὶ
"τὴν ἀπ' ἐκείνου κληθεῖσαν Κηρινζιανὴν αἵρεσιν συστησά-
"μενον ἀξιόπιστον ἐπιφημίσαι ξελήσαντα τῷ ἑαυτοῦ πλά-
"σματι ὄνομα. Τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ 25
"τὸ δόγμα, ἐπίγειον ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν.
"5. Καὶ ὢν αὐτὸς ὠρέετο φιλοσώματος ὢν καὶ πάνυ
"σαρκικὸς, ἐν τοῦτοις ὀνειροπολεῖν ἔσσεσθαι, γαστρὸς καὶ
"τῶν ὑπὸ γαστέρα πλησμοναῖς, τουτέστι σιτίοις καὶ ποτοῖς

“καὶ γάμοις, καὶ δι’ ὧν εὐφημότερον ταῦτα ῥήξη ποριεῖ-
 “σθαι, ἐορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς.” 6. Ταῦτα
 Διονύσιος. Ὁ δὲ Εἰρηναῖος ἀπορρητοτέρας δὴ τινὰς τοῦ
 αὐτοῦ ψευδοδοξίας ἐν πρώτῳ συγγράμματι τῶν πρὸς τὰς
 5 αἵρέσεις προξείς, ἐν τῷ τρίτῳ καὶ ἱστορίαν οὐκ ἀξίαν λήξης
 τῇ γραφῇ παραδέδωκεν, ὡς ἐκ παραδόσεως Πολυκάρπου
 φάσκων, Ἰωάννην τὸν ἀπόστολον εἰσελθεῖν ποτε ἐν βα-
 λανείῳ, ὥστε λούσασθαι, γνόντα δὲ ἔνδον ὄντα τὸν Κή-
 ρινθον ἀποπηδῆσαι τε τοῦ τόπου καὶ ἐκφυγεῖν ζύραζε,
 10 μηδ’ ὑπομείναντα τὴν αὐτὴν αὐτῷ ὑποδῦναι στέγην, ταῦτό
 δὲ τοῦτο καὶ τοῖς σὺν αὐτῷ παραινέσαι φήσαντα, “φύγω-
 “μεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου
 “τοῦ τῆς ἀληθείας ἐχθροῦ.”

XXIX [Nic. H. E. III, 15.] 1. Ἐπὶ τούτῳ διῆτα καὶ ἡ
 15 λεγομένη τῶν Νικολαϊτῶν αἵρεσις ἐπὶ σμικρότατον συνέστη
 χρόνον, ἥς δὴ καὶ ἡ τοῦ Ἰωάννου Ἀποκάλυψις μνημο-
 νεύει. Οὗτοι Νικόλαον ἓνα τῶν ἀμφὶ τὸν Στέφανον δια-
 κόνων πρὸς τῶν ἀποστόλων ἐπὶ τῇ τῶν ἐνδεῶν ξηρασίᾳ
 προκεχειρισμένων ἠῦχουν. Ὁ γε μὴν Ἀλεξανδρεὺς Κλή-
 20 μης ἐν τρίτῳ στρωματεῖ ταῦτα περὶ αὐτοῦ κατὰ λέξιν ἱστο-
 ρεῖ. 2. “Ὡραίαν, φασὶ, γυναῖκα ἔχων οὗτος μετὰ τὴν
 “ἀνάληψιν τὴν τοῦ σωτῆρος πρὸς τῶν ἀποστόλων ὄνειδι-
 “σθεις ζηλοτυπίαν, εἰς μέσον ἀγαγὼν τὴν γυναῖκα, γῆμαι
 “τῷ βουλομένῳ ἐπέτρεψεν. Ἀκόλουσον γὰρ εἶναί φασι
 25 “τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ, τῇ ὅτι ‘παραχρᾶσθαι
 “τῇ σαρκὶ δεῖ.” Καὶ δὴ κατακολουθήσαντες τῷ γεγενημένῳ
 “τῷ τε εἰρημένῳ ἀπλῶς καὶ ἀβασανίστως ἀναίδην ἐκπορ-
 “νεύουσιν οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. 3. Πυνθάνομαι
 “ὅ’ ἐγὼ τὸν Νικόλαον μηδεμιᾷ ἑτέρῳ παρ’ ἣν ἔγημε κεχρη-

"σῆσαι γυναικὶ, τῶν τε ἐκείνου τέκνων τὰς μὲν θηλείας κατα-
 "γηράσαι παρθέτους, ἄφ' ὅρου δὲ διαμεῖναι τὸν υἱόν. "Ὡν
 "οὕτως ἐχόντων ἀποβολὴ πάσι τοις ἦν ἢ εἰς μέσον τῶν
 "ἀποστόλων τῆς ζηλοτυπουμένης ἐγκύκλησις γυναικὸς,
 "καὶ ἡ ἐγκράτεια τῶν περισπουδάζων ἡδονῶν τὸ ' παρα- 5
 "χρᾶσθαι τῇ σαρκὶ ἐδίδασκεν. Οὐ γὰρ οἶμαι ἐβούλετο
 "κατὰ τὴν τοῦ σωτῆρος ἐντολὴν δυσὶ κυρίοις δουλεύειν,
 "ἡδονῇ καὶ κυρίῳ. 4. Λέγουσι δ' οὖν καὶ τὸν Ματθαῖον
 "οὕτω διδάξαι, σαρκὶ μὲν μάχεσθαι καὶ παραχρᾶσθαι,
 "μηδὲν αὐτῇ πρὸς ἡδονὴν ἐνδιδόντα, ψυχὴν δ' αὖξιν διὰ 10
 "πίστεως καὶ γνώσεως." Ταῦτα μὲν οὖν περὶ τῶν κατὰ
 τοὺς δηλουμένους χρόνους παραβραβεῦσαι τὴν ἀλήθειαν
 ἐγκεχειρηκότων, λόγου γε μὴν ᾤετον εἰς τὸ παντελὲς
 ἀπεσβηκότων, εἰρήσῃω.

XXX. [Nic. II. E. II, 44.] 1. Ὁ μέντοι Κλήμης, οὗ 15
 τὰς φωνὰς ἀρτίως ἀνέγνωμεν, τοῖς προσηρημένοις ἐξῆς
 διὰ τοὺς ἀζητοῦντας γάμον, τοὺς τῶν ἀποστόλων ἐξε-
 ταστέντας ἐν συζυγίαις καταλέγει φάσκων "ἢ καὶ τοὺς
 "ἀποστόλους ἀποδοκιμάσουσι. Πέτρος μὲν γὰρ καὶ Φί-
 "λιππος ἐπαιδοποιήσαντο, Φίλιππος δὲ καὶ τὰς θυγατέρας 20
 "ἀνδράσιν ἐξέδωκε. Καὶ ὁ γε Παῦλος οὐκ ὀκνεῖ ἐν τινι
 "ἐπιστολῇ τὴν αὐτοῦ προσαγορεῦσαι σύζυγον, ἣν οὐ πε-
 "ριεκόμize διὰ τὸ τῆς ὑπηρεσίας εὐσταλές." 2. Ἐπεὶ δὲ
 τούτων ἐμνήσθημεν, οὐ λυπεῖ καὶ ἄλλην ἀξιοδιήγητον
 ἱστορίαν τοῦ αὐτοῦ παρατίθεται, ἣν ἐν τῷ ἐβδόμῳ στρω- 25
 ματι τοῦτον ἱστορῶν ἀνέγραψε τὸν τρόπον "φασὶ γοῦν
 "τὸν μακάριον Πέτρον, θεασάμενον τὴν ἑαυτοῦ γυναῖκα
 "ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι μὲν τῆς κλήσεως
 "χάριν καὶ τῆς ἐπ' οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ

“μάλα προτρεπτικῶς καὶ παρακλητικῶς ἐξ ὀνόματος προ-
 “σειπόντα ‘μέμνησο, ὦ αὐτὴ, τοῦ κυρίου.’ Τοιοῦτος ἦν ὁ
 “τῶν μακαρίων γάμος, καὶ ἡ τῶν φιλτάτων τελεία διά-
 “ξέσις.” Καὶ ταῦτα δ’ οἰκεῖα ὄντα τῇ μετὰ χεῖρας ὑπο-
 5 θέσει ἐνταῦθά μοι κατὰ καιρὸν κείσθω.

XXXI. [Nic. H. E. I, 35.] 1. Παύλου μὲν οὖν καὶ
 Πέτρου τῆς τελευτῆς ὃ τε χρόνος καὶ ὁ τρόπος, καὶ προσέτι
 τῆς μετὰ τὴν ἀπαλλαγὴν τοῦ βίου τῶν σκηνωμάτων αὐτῶν
 καταθέσεως ὁ χώρος, ἥδη πρότερον ἡμῖν δεδήλωται. 2. Τοῦ
 10 δὲ Ἰωάννου τὰ μὲν τοῦ χρόνου ἤδη πως εἴρηται, τὸ δέ γε
 τοῦ σκηνώματος αὐτοῦ χωρίον ἐξ ἐπιστολῆς Πολυκράτους
 (τῆς δ’ ἐν Ἐφέσῳ παροικίας ἐπίσκοπος οὗτος ἦν) ἐπιδείκνυ-
 ται, ἣν Οὐρίκτορι Ῥωμαίων ἐπισκόπῳ γράφων, ὁμοῦ τε αὐτοῦ
 καὶ Φιλίππου μνημονεύει τοῦ ἀποστόλου τῶν τε τούτου θυ-
 15 γατέρων ὧδέ πως 3. “καὶ γὰρ καὶ κατὰ τὴν Ἀσίαν μεγάλα
 “στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ
 “τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ
 “οὐρανοῦ, καὶ ἀναζητήσῃ πάντας τοὺς ἁγίους, Φιλίππον
 “τὸν τῶν δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν Ἰεραπόλει,
 20 “καὶ δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, καὶ ἡ
 “ἑτέρα αὐτοῦ θαγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ
 “ἐν Ἐφέσῳ ἀναπαύεται, ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στήθος
 “τοῦ κυρίου ἀναπεσὼν, ὃς ἐγειρήσῃ ἱερεὺς τὸ πέταλον πε-
 “φορηκῶς καὶ μάρτυς καὶ διδάσκαλος· οὗτος ἐν Ἐφέσῳ
 25 “κεκοίμηται.” Ταῦτα καὶ περὶ τῆς τῶνδε τελευτῆς. 4. Καὶ
 ἐν τῷ Γαίῳ δὲ, οὗ μικρῷ πρόσθεν ἐμνήσθημεν, διαλόγῳ
 Πρόκλος, πρὸς ὃν ἐποιεῖτο τὴν ζήτησιν, περὶ τῆς Φιλίππου
 καὶ τῶν θυγατέρων αὐτοῦ τελευτῆς συνάδων τοῖς ἐκτεθεῖσιν
 οὕτω φησὶν “μετὰ τοῦτον δὲ προφήτιδες τέσσαρες αἱ Φι-

"λίππου γεγίνηται ἐν Ἱερραπόλει τῇ κατὰ τὴν Ἀσίαν·"
 "ὁ τάφος αὐτῶν ἐστὶν ἐκεῖ καὶ ὁ τοῦ πατρὸς αὐτῶν."
 5. Ταῦτα μὲν οὕτως. Ὁ δὲ Λουκᾶς ἐν ταῖς Πράξεσι τῶν
 ἀποστόλων τῶν Φιλίππου συγκατέρων ἐν Καισαρείᾳ τῆς
 Ἰουδαίας ἅμα τῷ πατρὶ τότε διατριβουσῶν, προφητικοῦ 5
 τε χαρίσματος ἡξιωμένων, μνημονεύει κατὰ λέξιν ὧδέ πως
 λέγων "ἦλθον εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν
 "οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ
 "ἐκείνου παρ' αὐτοῦ. Τούτῳ δὲ ἦσαν παρῆντοι συγκα-
 "τέρες προφητεύουσαι τέσσαρες." 6. Τὰ μὲν οὖν εἰς ἡμε- 10
 τέραν ἔλθόντα γινώσιν περὶ τε τῶν ἀποστόλων αὐτῶν καὶ
 τῶν ἀποστολικῶν χρόνων, ὧν τε καταλειπόμεναις ἡμῖν
 ἱερῶν γραμμῶν, καὶ τῶν ἀντιλεγομένων μὲν, ὅμως δ' ἐν
 πλείσταις ἐκκλησίαις παρὰ πολλοῖς δεδημοσιευμένων, τῶν
 τε παντελῶς νόθων καὶ τῆς ἀποστολικῆς ὁρθοδοξίας ἀλ- 15
 λοτρίων ἐν τούτοις διειληφότες ἐπὶ τὴν τῶν ἐξῆς προϊόμεν
 ἱστορίαν.

XXXII. [Nic. II. E. III, 16.] 1. Μετὰ Νέρωνα καὶ
 Δομετιανὸν, κατὰ τοῦτον οὗ νῦν τοῦ χρόνου ἐξετάζομεν,
 μικρῶς καὶ κατὰ πόλεις ἐξ ἐπαναστάσεως δήμων τὸν κατ' 20
 ἡμῶν κατέχει λόγος ἀνακινήσῃναι διωγμῶν, ἐν ᾧ Συμεῶνα
 τὸν τοῦ Κλωπᾶ, ὃν δεύτερον καταστῆναι τῆς ἐν Ἱεροσολύ-
 μοις ἐκκλησίας ἐπίσκοπον ἐδηλώσανεν, μαρτυρίῳ τὸν βίον
 ἀναλῦσαι παρειλήφαιεν. 2. Καὶ τούτου μάρτυς αὐτὸς
 ἐκεῖνος, οὗ διαφόροις ἤδη πρότερον ἐχρησάμεθα φωναῖς, 25
 Ἡγήσιππος· ὃς δὴ περὶ τινῶν αἵρετικῶν ἱστορῶν ἐπιφέρει
 δηλῶν, ὡς ἄρα ὑπὸ τούτων κατὰ τόνδε τὸν χρόνον ὑπομεί-
 νας κατήγορίαν, πολυτρόπως ὁ δηλούμενος ὡσὰν Χρι-
 στιανὸς ἐπὶ πλείσταις αἰκισθεῖς ἡμέραις, αὐτόν τε τὸν

δικαστὴν καὶ τοὺς ἄμφ' αὐτὸν εἰς τὰ μέγιστα καταπλήξας,
 τῷ τοῦ κυρίου πάθει παραπλήσιον τὸ τέλος ἀπηνέγκατο.
 3. Οὐδὲν ἐν οἷον καὶ τοῦ συγγραφέως ἐπακοῦσαι, αὐτὰ δὲ
 ταῦτα κατὰ λέξιν ὥδε πως ἱστοροῦντος " ἀπὸ τούτων δη-
 5 " λαδὴ τῶν αἰρετικῶν κατηγοροῦσί τινες Συμεῶνος τοῦ
 " Κλωπᾶ, ὡς ὄντος ἀπὸ Δαβίδ καὶ Χριστιανοῦ, καὶ οὕτω
 " μαρτυρεῖ ἐτῶν ὧν ἑκατὸν εἴκοσιν, ἐπὶ Τραϊανοῦ Καίσαρος
 " καὶ ὑπατικοῦ Ἀττικοῦ." 4. Φησὶ δὲ ὁ αὐτὸς, ὡς ἄρα καὶ
 τοὺς κατηγοροὺς αὐτοῦ, ζητουμένων τότε τῶν ἀπὸ τῆς βα-
 10 σιλικῆς Ἰουδαίων φυλῆς, ὡσὰν ἐξ αὐτῆς ὄντας ἀλῶναι
 συνέβη. Δογισμῷ δ' ἂν καὶ τὸν Συμεῶνα τῶν αὐτοπτῶν
 καὶ αὐτηκόων εἴποι ἂν τις γεγονέναι τοῦ κυρίου, τεκμηρίω
 τῷ μήκει τοῦ χρόνου τῆς αὐτοῦ ζωῆς χρώμενος, καὶ τῷ
 μνημονεύειν τὴν τῶν εὐαγγελίων γραφὴν Μαρίας τῆς τοῦ
 15 Κλωπᾶ, οὗ γεγονέναι αὐτὸν καὶ πρότερον ὁ λόγος ἐδήλω-
 σεν. 5. Ὁ δ' αὐτὸς συγγραφεὺς καὶ ἑτέρους ἀπὸ γένους
 ἐνὸς τῶν φερομένων ἀδελφῶν τοῦ σωτῆρος, ὃ ὄνομα
 Ἰούδας, φησὶν εἰς τὴν αὐτὴν ἐπιβιῶναι βασιλείαν, μετὰ
 τὴν ἡδὴ πρότερον ἱστορηθεῖσαν αὐτῶν ὑπὲρ τῆς εἰς τὸν
 20 Χριστὸν πίστεως ἐπὶ Δομετιανοῦ μαρτυρίαν. 6. Γράφει
 δὲ οὕτως " ἔρχονται οὖν καὶ προηγούνται πάσης ἐκκλησίας
 " ὡς μάρτυρες καὶ ἀπὸ γένους τοῦ κυρίου, καὶ γενομένης
 " εἰρήνης βασιλείας ἐν πάσῃ ἐκκλησίᾳ μένουσι μέχρι Τραϊα-
 " νοῦ Καίσαρος, μέχρις οὗ ὁ ἐκ Θεοῦ τοῦ κυρίου, ὁ προει-
 25 " ρημένος Συμεὼν υἱὸς Κλωπᾶ, συκοφαντηθεὶς ὑπὸ τῶν
 " αἰρέσεων, ὡσαύτως κατηγορήθη καὶ αὐτὸς ἐπὶ τῷ αὐτῷ
 " λόγῳ ἐπὶ Ἀττικοῦ τοῦ ὑπατικοῦ. Καὶ ἐπὶ πολλαῖς
 " ἡμέραις αἰκιζόμενος ἐμαρτύρησεν, ὡς πάντας ὑπερθαν-
 " μάζειν καὶ τὸν ὑπατικὸν, πῶς ἑκατὸν εἴκοσι τυγχάνων

"ἰτῶν ὑπείμειναι· καὶ ἐκτελέσῃ σταυρωθῆναι." 7. Ἐπὶ
τούτοις ὁ αὐτὸς ἀνὴρ διηγούμενος τὰ κατὰ τοὺς δηλω-
μένους ἐπιλέγει, ὥς ἄρα μέχρι τῶν τότε χρόνων παρξί-
τος κατὰ καὶ ἀδιάφορος ἔμενεν ἡ ἐκκλησία, ἐν ἀδήλω-
που σκότει φωλευόντων εἰσέτι τότε τῶν, εἰ καὶ τινες ὑπὴρ- 5
χον, παραφθείρειν ἐπιχειρούντων τὸν ὑγιῆ κανόνα τοῦ σω-
τηρίου κηρύγματος. 8. Ὡς δ' ὁ ἱερὸς τῶν ἀποστόλων
χορὸς διάφορον εὐλήφει τοῦ βίου τέλος, παρεληλύθει τε
ἡ γενεὰ ἐκείνη τῶν αὐταῖς ἀκοαῖς τῆς ἐνθεοῦ σοφίας
ἐπακοῦσαι κατηξιωμένων, τηλικαῦτα τῆς ἀξίου πλάνης 10
ἀρχὴν ἐλάμβανεν ἡ σύστασις, διὰ τῆς τῶν ἑτεροδιδα-
σκάων ἀπάτης, οἱ καὶ, ἅτε μηδεὶς ἔτι τῶν ἀποστόλων
λοιπομένου, γυνῆ λοιπὸν ἦδη τῇ κεφαλῇ τῷ τῆς ἀλη-
θείας κηρύγματι τὴν ψευδώνυμον γινώσκον ἀντικηρύττειν
ἐπεχείρουν.

15

XXXIII. [Nic. II. E. III, 17.] 1. Τοσοῦτός γε μὴν
ἐν πλείοσι τόποις ὁ κατ' ἡμῶν ἐπετάξῃ τότε διωγμός, ὥς
Πλίσιον Σεκοῦνδον ἐπισημότατον ἡγεμόνων, ἐπὶ τῷ πλή-
θει τῶν μαρτύρων κινηθέντα, βασιλεῖ κοινώσασθαι περὶ
τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρουμένων, ἅμα δ' 20
ἐν ταυτῷ μνηῦσαι, μηδὲν ἀνόσιον μηδὲ παρὰ τοὺς νόμους
πράττειν αὐτοὺς κατειληφέναι, πλὴν τό γε ἅμα τῇ ἔφ δι-
εγγομένους τὸν Χριστὸν θεοῦ εἰκὴν ὑμνεῖν, τὸ δὲ μοιχεύειν
καὶ φονεῖν καὶ τὰ συγγενῇ τούτοις ἀξέμιτα πλημμελή-
ματα καὶ αὐτοὺς ἀπαγορεύειν, πάντα τε πράττειν ἀκολου- 25
θῶς ταῖς νόμοις. 2. Πρὸς ἃ τὸν Τραϊανὸν λόγος τοιόνδε
τετεκέναι, τὸ Χριστιανῶν φύλον μὴ ἐκζητεῖσθαι μὲν, ἐμπε-
σὸν δὲ κολάζεσθαι· οὗ γινομένου ποσῶς μὲν τοῦ διωγμοῦ
σβεσθῆναι τὴν ἀπειλὴν σφοδρότατα ἐγκείμενον, οὐ χείρο-

νάς γε μὴν τοῖς κακουργεῖν περὶ ἡμᾶς ἐξέλουσι λείπεσθαι
 προφάσεις, ἔσθ' ὕπη μὲν τῶν δῆμων, ἔσθ' ὕπη δὲ καὶ τῶν
 κατὰ χώρας ἀρχόντων τὰς καὶ ἡμῶν συσκευαζομένων
 ἐπιβουλὰς, ὥς καὶ ἄνευ προφανῶν διωγμῶν μερικοὺς κατ'
 5 ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόροις
 ἐναγωνίζεσθαι μαρτυρίοις. 3. Εἴληπται δ' ἡμῖν ἡ ἱστορία
 ἐξ ἧς ἀνωτέρω δεδηλώκαμεν τοῦ Τερτυλλιανοῦ Ῥωμαϊκῆς
 ἀπολογίας, ἧς ἡ ἐρμηνεία τοῦτον ἔχει τὸν τρόπον "καίτοι
 " ἡγήκαμεν καὶ τὴν εἰς ἡμᾶς ἐπιζήτησιν κεκωλυμένην.
 10 " Πλίνιος γὰρ Σεκοῦνδος ἡγούμενος ἐπαρχίου, κατακρίνας
 " Χριστιανούς τινας καὶ τῆς ἀξίας ἐκβαλὼν, παραχθείς τῷ
 " πλήθει ἡγνόει τί αὐτῷ λοιπὸν εἴη πρακτέον. Τραϊανῷ
 " οὖν τῷ βασιλεῖ ἀνεκοινώσατο λέγων, ἔξω τοῦ μὴ βούλε-
 " σθαι αὐτοὺς εἰδωλολατρεῖν οὐδὲν ἀνόσιον ἐν αὐτοῖς ἡρῆ-
 15 " κέναι. Ἐμήνυε δὲ καὶ τοῦτο, ἀνίστασθαι ἔωξεν τοὺς Χρι-
 " στιανούς καὶ τὸν Χριστὸν Θεοῦ δίκην ὑμνεῖν, καὶ πρὸς τὸ
 " τὴν ἐπιστήμην αὐτῶν διαφυλάσσειν, κωλύεσθαι φονεύειν,
 " μοιχεύειν, πλεονεκτεῖν, ἀποστερεῖν καὶ τὰ τούτοις ὅμοια.
 " Πρὸς ταῦτα ἀντέγραψε Τραϊανὸς τὸ τῶν Χριστιανῶν φῶ-
 20 " λον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι." Καὶ
 ταῦτα μὲν ἐν τούτοις ἦν.

XXXIV. [Nic. H. E. III, 25.] Τῶν δὲ ἐπὶ Ῥώμης
 ἐπισκόπων ἔτει τρίτῳ τῆς τοῦ προειρημένου βασιλείως
 ἀρχῆς Κλήμης Εὐαρέστῳ παραδοὺς τὴν λειτουργίαν ἀνα-
 25 λύει τὸν βίον, τὰ πάντα προστὰς ἔτη ἐννέα τῆς τοῦ Θείου
 λόγου διδασκαλίας.

XXXV. [Nic. H. E. III, 2.] Ἀλλὰ καὶ τοῦ Συμεῶ-
 νος τὸν δηλωζέντα τελειωζέντος τρόπον, τῆς ἐν Ἱεροσο-
 λύμοις ἐπισκοπῆς τὸν ἑρόνον Ἰουδαῖός τις ὄνομα Ἰοῦστος,

μυαίων ὄσων ἐκ περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπι-
στευκότων εἰς καὶ αὐτὸς ὢν, διαδέχεται.

XXXVI. [Nic. II. E. III, 29.] 1. Δέπρεπέ γε μὴν
κατὰ τούτους ἐπὶ τῆς Ἀσίας τῶν ἀποστόλων ὁμιλητῆς
Πολύκαρπος, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐ- 5
τοπτῶν καὶ ὑπηρυτῶν τοῦ κυρίου τὴν ἐπισκοπὴν ἐγκρα-
μισμένος. 2. Καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπό-
λει παροικίας καὶ αὐτὸς ἐπίσκοπος, ὃ τε παρὰ πλείστοις
ἀσέτι νῦν διαβόητος Ἰγνάτιος, τῆς κατ' Ἀντιόχειαν Πέ-
τρον διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος. 10
3. Λόγος δ' ἔχει τοῦτον ἀπὸ Συρίας ἐπὶ τὴν Ῥωμαίων
πόλιν ἀναπεμφθέντα θηρίων γενέσθαι βορὰν τῆς εἰς Χρι-
στὸν μαρτυρίας ἕνεκεν. 4. Οὗτος δὲ οὖν τὴν ἐν Ἀσίας
ἀνακομιδὴν μετ' ἐπιμελειστάτης φρουρῶν φυλακῆς ποιού-
μενος τὰς κατὰ πόλιν αἰς ἐπεδήμει παροικίας ταῖς διὰ λό- 15
γων ὁμιλίαις τε καὶ προτροπαῖς ἐπιρρωννύς, ἐν πρώτοις
μάλιστα προφυλάττεσθαι τὰς αἱρέσεις ἄρτι τότε πρῶτον
ἀναφυέσας καὶ ἐπιπολαζούσας παρῆναι, προύτρεπέ τε
ἀπρὸς ἔχουσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπὲρ
ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρούμενος διατυποῦσθαι 20
ἀναγκαῖον ἡγεῖτο. 5. Οὕτω δῆτα ἐν Σμύρνῃ γενόμενος,
ἔνθα ὁ Πολύκαρπος ἦν, μίαν μὲν τῇ κατὰ τὴν Ἐφεσον
ἐπιστολὴν ἐκκλησίᾳ γράφει, ποιμένος αὐτῆς μνημονεύων
Ὀνησίμου, ἐτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ,
ἔνθα πάλιν ἐπισκόπου Δάμα μνήμην πεποιήται, καὶ τῇ ἐν 25
Τράλλεσι δὲ ἄλλῃ, ἥς ἄρχοντα τότε ὄντα Πολύβιον ἱστο-
ρεῖ. 6. Πρὸς ταύταις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ἣ
καὶ παράκλησιν προτείνει, ὥς μὴ παραιτησάμενοι τοῦ μαρτυ-
ρίου τῆς ποζουμένης αὐτὸν ἀποστερήσαιεν ἐλπίδος· ἐξ ὧν

καὶ βραχύτατα εἰς ἐπίδειξιν τῶν εἰρημένων παραξέσθαι
 ἄξιον. 7. Γράφει δὴ οὖν κατὰ λέξιν "ἀπὸ Συρίας μέχρι
 "Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ
 "ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὃ ἐστὶ στρατιωτικὸν
 5 "τάγμα, οἳ καὶ εὐεργετούμενοι χείρονες γίνονται. Ἐν δὲ
 "τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ
 "παρὰ τοῦτο δεδικαίωμα. 8. Ὀναίμην τῶν θηρίων τῶν
 "ἐμοὶ ἐτοίμων, ἃ καὶ εὐχομαι σύντομά μοι εὐρεθῆναι, ἃ καὶ
 "κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν
 10 "δειλαινόμενα οὐχ ἤψαντο· κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ,
 "ἐγὼ προσβιάσομαι. 9. Συγγνώμην μοι ἔχετε. Τί μοι
 "συμφέρι ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητῆς εἶναι.
 "Μηδὲν με ζηλώσαι τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ
 "Χριστοῦ ἐπιτύχω· πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις,
 15 "σκορπισμοὶ ὁστέων, συγκοπαὶ μελῶν, ἄλεσμοὶ ὅλου τοῦ
 "σώματος, κολάσεις τοῦ διαβόλου εἰς ἐμὲ ἐρχέσθωσαν,
 "μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω." 10. Καὶ ταῦτα μὲν
 ἀπὸ τῆς δηλωθείσης πόλεως ταῖς καταλεχθείσαις ἐκκλη-
 σίαις διετυπώσατο. Ἦδη δ' ἐπέκεινα τῆς Σμύρνης γενό-
 20 μενος ἀπὸ Τρωάδος τοῖς τε ἐν Φιλαδελφείᾳ αὐτοῖς διὰ
 γραφῆς ὁμιλεῖ καὶ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῇ
 ταύτης προηγούμενῃ Πολυκάρπῳ, ὃν οἶα δὴ ἀποστολι-
 κὸν ἄνδρα εἶ μάλα γνωρίζων, τὴν κατ' Ἀντιόχειαν αὐτῷ
 ποιμένην ὥσάν γνήσιος καὶ ἀγαθοῦ ποιμὴν παρατίθεται,
 25 τὴν περὶ αὐτῆς φροντίδα διὰ σπουδῆς ἔχειν αὐτὸν ἀξιών.
 11. Ὁ δ' αὐτὸς Σμυρναίοις γράφων οὐκ οἶδ' ὑπόξεν ῥητοῖς
 συγκέχρηται, τοιαῦτά τινα περὶ τοῦ Χριστοῦ διεξιὼν "ἐγὼ
 "δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω
 "ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη

" αὐτοῖς, λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ
 " δαιμόνιον ἀσώματον· καὶ εὐθὺς αὐτοῦ ἤψαντο καὶ ἐπί-
 " στευσαν." 12. Οἶδε δὲ αὐτοῦ τὸ μαρτύριον καὶ ὁ Εἰρη-
 ναῖος, καὶ τῶν ἐπιστολῶν αὐτοῦ μνημονεύει λέγων οὕτως 5
 " ὥς εἰπέ τις τῶν ἡμετέρων διὰ τὴν πρὸς Θεὸν μαρτυρίαν
 " κατακριθεὶς πρὸς Σηρία, ὅτι σῆτος εἰμι Θεοῦ, καὶ δι'
 " ὁδόντων Σηρίων ἀλήξομαι, ἵνα κατάρθῃς ἄρτος εὐρεθῶ." 13. Καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ
 φερομένη αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ, φάσκων
 αὐτοῖς ῥήμασι " παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν 10
 " καὶ ἀσκεῖν πᾶσαν ὑπομονὴν, ἣν εἴδετε κατ' ὀφθαλμοῦς
 " οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ρούφῳ καὶ Ζω-
 " σίμῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν αὐτῷ
 " Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις, πεπεισμένους ὅτι
 " οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ 15
 " δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ
 " παρὰ κυρίῳ, ᾧ καὶ συνέπαζον. Οὐ γὰρ τὸν νῦν ἡγά-
 " πησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι'
 " ἡμᾶς ὑπὸ τοῦ Θεοῦ ἀναστάντα." 14. Καὶ ἐξῆς ἐπιφέρει
 " ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνατίος, ἵνα ἐάν τις ἀπέρχη- 20
 " ται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα.
 " Ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὐξετον, εἴτε ἐγὼ, εἴτε
 " ὃν πέμπω πρεσβεύσουσι καὶ περὶ ὑμῶν. 15. Τὰς ἐπι-
 " στολάς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ
 " ἄλλας ὅσας εἶχόμεν παρ' ἡμῖν ἐπέμψαμεν ἡμῖν κατ' ὅς 25
 " ἐνετείλασθε, αἵτινες ὑποτεταγμέναι εἰσὶ τῇ ἐπιστολῇ ταύτῃ,
 " ἐξ ὧν μέγала ὠφελήσῃται θυνήσεσθε. Περιέχουσι γὰρ
 " πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν
 " κύριον ἡμῶν ἀνήκουσαν." Καὶ τὰ μὲν περὶ τὸν Ἰγνατίου

τοιαῦτα. Διαδέχεται δὲ μετ' αὐτὸν τὴν Ἀντιοχείας ἐπισκοπὴν Ἡρώς.

XXXVII. [Nic. H. E. III, 21.] 1. Τῶν δὲ κατὰ τούτους διαλαμψάντων καὶ Κοδρᾶτος ἦν, ὃν ἅμα ταῖς Φιλίππου ζυγατράσι προφητικῷ χαρίσματι λόγος ἔχει διαπρέψαι. Καὶ ἄλλοι δ' ἐπὶ τούτοις πλείους ἐγνωρίζοντο κατὰ τοῦσδε, τὴν πρώτην τάξιν τῆς τῶν ἀποστόλων ἐπέχοντες διαδοχῆς· οἱ καὶ, ἅτε τηλικῶνδε ὄντες διαπρεπεῖς μαθηταί, τοὺς κατὰ πάντα τύπον τῶν ἐκκλησιῶν προκατα-
10 βληθέντας ὑπὸ τῶν ἀποστόλων ξεμελίους ἐπ' ἀποδόμουν, αὖξοντες εἰς πλεον τὸ κήρυγμα, καὶ τὰ σωτήρια σπέρματα τῆς τῶν οὐρανῶν βασιλείας ἀνὰ πᾶσαν εἰς πλάτος ἐπισπείροντες τὴν οἰκουμένην. 2. Καὶ γὰρ διὰ πλείστοι τῶν τότε μαθητῶν σφοδροτέρῳ φιλισοφίας ἔρωτι πρὸς τοῦ
15 θεοῦ λόγου τὴν ψυχὴν πληττόμενοι, τὴν σωτήριον πρότερον ἀπεπλήρουν παρακέλυσιν, ἐνδεέσι νέμοντες τὰς οὐσίας, ἔπειτα δὲ ἀποδημίας στελλόμενοι ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἔτι πᾶμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν Χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν
20 θεῶν εὐαγγελίων παραδιδόναι γραφήν. 3. Οὗτοι δὲ ξεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε κατιστάντες ἑτέρους, τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ ἔξω μετήρσαν
25 σὺν τῇ ἐκ θεοῦ χάριτι καὶ συνεργίᾳ, ἐπεὶ καὶ τοῦ θεοῦ πνεύματος εἰσέτι τότε δι' αὐτῶν πλείσται παράδοξοι ἐνδύμεις ἐνήργουν, ὥστε ἀπὸ πρώτης ἀκροάσεως ἀξρόως αὐτανδρα πλήρη προζύμως τὴν εἰς τὸν τῶν ὅλων δημιουργὸν εὐσέβειαν ἐν ταῖς αὐτῶν ψυχαῖς καταδέχεσθαι. 4. Ἀδύ-

νάτου δ' ὄντος ἡμῶν ἅπαντας ἐξ ὀνόματος ἀπαριζμύσσαι, ὅσοι ποτὲ κατὰ τὴν πρώτην τῶν ἀποστόλων διαδοχὴν ἐν ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίαις γεγονῶσι ποιμένες ἢ καὶ εὐαγγελισταί, τούτων εἰκότως ἐξ ὀνόματος γραφῇ μόνων τὴν μνήμην κατατεθείμεθα, ὧν ἔτι καὶ νῦν εἰς ἡμᾶς δι' 5 ἐποποιημάτων τῆς ἀποστολικῆς διδασκαλίας ἡ παράδοσις φέρεται·

XXXVIII. [Nic. II. E. III, 18.] 1. "Ὡςπερ οὖν ἀμέλει τοῦ Ἰγνατίου ἐν αἷς κατελέξαμεν ἐπιστολαῖς, καὶ τοῦ Κλήμεντος ἐν τῇ ἀνωμολογημένῃ παρὰ πᾶσιν, ἣν ἐκ προ- 10 σώπου τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο, ἐν ἣ τῆς πρὸς Ἑβραίους πολλὰ νοήματα παραθεῖς, ἥδη δὲ καὶ αὐτολεξεῖ ῥητοῖς τισὶν ἐξ αὐτῆς χρησάμενος, σαφέστατα παράστησιν ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. 2. "Ὡς δὲ καὶ εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκατα- 15 λεχθῆναι γράμμασι τοῦ ἀποστόλου. Ἑβραίοις γὰρ διὰ τῆς πατρίου γλώττης ἐγγράφως ὁμιληκός τοῦ Παύλου, οἱ μὲν τὸν εὐαγγελιστὴν Λουκᾶν, οἱ δὲ τὸν Κλήμεντα τοῦτον αὐτὸν ἐρμηνεύσαι λέγουσι τὴν γραφὴν. 3. "Ὁ καὶ μᾶλλον ἂν εἴη ἀληθὺς, τῷ τὸν ὅμοιον τῆς φράσεως χαρακτῆρα 20 τὴν τε τοῦ Κλήμεντος ἐπιστολὴν καὶ τὴν πρὸς Ἑβραίους ἀποσώζειν, καὶ τῷ μὴ πόρρω τὰ ἐν ἑκατέροις τοῖς συγγράμμασι νοήματα καθεστάναι. 4. Ἰστέον δ' ὡς καὶ δευτέρα τις εἶναι λέγεται τοῦ Κλήμεντος ἐπιστολή. Οὐ μὲν ἔξ' ὁμοίως τῇ προτέρᾳ καὶ ταύτην γνώριμον ἐπιστάμεθα, ὅτι 25 μὴδὲ καὶ τοὺς ἀρχαίους αὐτῇ κεχρημένους ἴσμεν. 5. "Πλὴν δὲ καὶ ἕτερα πολυεπὴ καὶ μακρὰ συγγράμματα ὡς τοῦ αὐτοῦ ἐχθὲς καὶ πρώην τινὲς προήγαγον, Πέτρου δὲ καὶ Ἀπίωνος διαλόγους περιέχοντα, ὧν οὐδ' ὅλως μνήμη τις παρὰ τοῖς

παλαιοῖς φέρεται. Οὐδὲ γὰρ κατὰ τὴν τῆς ἀποστολικῆς ὁρθοδοξίας ἀποσώζει τὸν χαρακτῆρα. Ἡ μὲν οὖν τοῦ Κλήμεντος ὁμολογουμένη γραφὴ πρόδηλος. Εἴρηται δὲ καὶ τὰ Ἰγνατίου καὶ Πολυκάρπου.

- 5 XXXIX. [Nic. H. E. III, 20.] 1. Τοῦ δὲ Παπία συγγράμματα πέντε τὸν ἀριθμὸν φέρεται, ἃ καὶ ἐπιγέγραπται Λογίων κυριακῶν ἐξηγήσεις. Τούτων καὶ Εἰρηναῖος ὡς μόνων αὐτῷ γραφέντων μνημονεύει ὡδὲ πως λέγων "ταῦτα
 10 " δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος γεγονὼς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ
 " ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ βιβλίων. "Εστι γὰρ αὐτῷ
 " πέντε βιβλία συντεταγμένα." Καὶ ὁ μὲν Εἰρηναῖος ταῦτα. 2. Αὐτός γε μὴν ὁ Παπίας κατὰ τὸ προοίμιον τῶν
 αὐτοῦ λόγων ἀκροατὴν μὲν καὶ αὐτόπτην οὐδαμῶς ἑαυτὸν
 15 γενέσθαι τῶν ἱερῶν ἀποστόλων ἐμφαίνει, παρεληφέναι δὲ τὰ τῆς πίστεως παρὰ τῶν ἐκείνοις γνωρίμων διδάσκει δι' ὧν φησι λέξεν. 3. "οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ
 " τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα
 " συντάξαι ταῖς ἐρμηνείαις, διαβεβαιούμενος ὑπὲρ αὐτῶν
 20 " ἀλήθειαν. Οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον
 " ὥσπερ οἱ πολλοὶ, ἀλλὰ τοῖς τάλῃς διδάσκουσιν, οὐδὲ
 " τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν, ἀλλὰ τοῖς
 " τὰς παρὰ τοῦ κυρίου τῇ πίστει δεδομένας καὶ ἀπ' αὐτῆς
 " παραγινόμενας τῆς ἀληθείας. 4. Εἰ δὲ πού τις καὶ παρηκο-
 25 " λουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυ-
 " τέρων ἀνέκρινον λόγους· τί Ἀνδρέας ἢ τί Πέτρος εἶπεν
 " ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰάκωβος ἢ τί Ἰωάννης ἢ
 " Ματθαῖος ἢ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, ἃ τε
 " Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μα-

"ζηταὶ λέγουσιν. Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν
 "με ὠφελεῖν ὑπελάμβανον ὅσον τὰ παρὰ ζώσης φωνῆς
 "καὶ μερούσης." 5. "Ἐνθα καὶ ἐπιστῆσαι ἄξιον εἰς κατα-
 ριζοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα, ὧν τὸν μὲν πρότερον
 Πέτρω καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστό- 5
 λοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστὴν, τὸν
 δ' ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἐν ἑτέροις παρὰ
 τὸν τῶν ἀποστόλων ἀριζμὸν κατατάσσει, προτάζας αὐτοῦ
 τὸν Ἀριστίωνα, σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει.
 6. Ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθεῖ 10
 τῶν δύο κατὰ τὴν Ἀίαν ὁμωνυμίᾳ κεχρῆσθαι εἰρηκότων,
 δύο τε ἐν Ἐφέσῳ γενέσθαι μνῆματα καὶ ἑκάτερον Ἰωάννου
 ἔτι νῦν λέγεσθαι. Οἷς καὶ ἀναγκαῖον προσέχειν τὸν νοῦν·
 αἰκὸς γὰρ τὸν δεύτερον, εἰ μὴ τις ἐξέλκοι τὸν πρῶτον, τὴν
 ἐπ' ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακεῖναι. 15
 7. Καὶ ὁ νῦν δὲ ἡμῖν δηλούμενος Παπίας τοὺς μὲν τῶν
 ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκότων
 ὁμολογεῖ παρεληφέναι, Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέ-
 ρου Ἰωάννου αὐτήκοον ἑαυτὸν φησι γενέσθαι. Ὀνομαστὶ
 γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγ- 20
 γράμμασι τίξουσιν αὐτῶν καὶ παραδόσεις. 8. Καὶ ταῦτα
 δ' ἡμῖν οὐκ εἰς τὸ ἄχρηστον εἰρήσῃω. Ἀξίον δὲ ταῖς
 ἀποδοξείσαις τοῦ Παπία φωναῖς προσάψαι λέξεις ἑτέρας
 αὐτοῦ, δι' ὧν παράδοξά τινα ἱστορεῖ καὶ ἄλλα, ὥσάν ἐκ
 παραδόσεως εἰς αὐτὸν ἐλθόντα. 9. Τὸ μὲν οὖν κατὰ τὴν 25
 Ἱεράπολιν Φίλιππον τὸν ἀπόστολον ἅμα ταῖς Συγκατράσι
 διατρίψαι διὰ τῶν πρόσθεν δεδηλωται, ὥς δὲ κατὰ τοὺς
 αὐτοὺς ὁ Παπίας γενόμενος διήγησιν παρεληφέναι Σαυμα-
 σίαν ὑπὸ τῶν τοῦ Φιλίππου Συγκατέρων μνημονεύει, τὰ νῦν

σημειωτέον. Νεκροῦ γὰρ ἀνάστασιν κατ' αὐτὸν γηγόνυιαν
 ἱστορεῖ, καὶ αὖ πάλιν ἕτερον παράδοξον περὶ Ἰουστον τὸν
 ἐπικληθέντα Βαρσαββᾶν γεγονὸς, ὡς δηλητήριοι φάρμα-
 κον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν
 5 ὑπομείναντος. 10. Τοῦτον δὲ τὸν Ἰουστον μετὰ τὴν τοῦ
 σωτῆρος ἀνάληψιν τοὺς ἱεροὺς ἀποστόλους μετὰ Ματθαί-
 α στῆσαι τε καὶ ἐπεύξασθαι ἀντὶ τοῦ προδύτου Ἰούδα ἐπὶ τὸν
 κλῆρον τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριζμοῦ, ἡ τῶν Πρά-
 ξων ὧδέ πως ἱστορεῖ γραφή "καὶ ἔστησαν δύο, Ἰωσήφ
 10 " τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰουστος, καὶ
 " Ματθαίαν· καὶ προσευξάμενοι εἶπαν." 11. Καὶ ἄλλα ἐξ
 ὃ αὐτὸς ὥσάν ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἤκουτα
 παρατέθειται, ξένας τέ τινας παραβολὰς τοῦ σωτῆρος καὶ
 διδασκαλίας αὐτοῦ, καὶ τινα ἄλλα μυθικώτερα. 12. Ἐν
 15 οἷς καὶ χιλιάδα τινὰ φησιν ἐτῶν ἔσσεσθαι μετὰ τὴν ἐκ νεκρῶν
 ἀνάστασιν, σωματικῶς τῆς Χριστοῦ βασιλείας ἐπὶ ταυτησὶ
 τῆς γῆς ὑποστησομένης. "Α καὶ ἡγοῦμαι τὰς ἀποστολικὰς
 παρεκδεξάμενον διηγήσεις ὑπολαβεῖν, τὰ ἐν ὑποδείγμασι
 πρὸς αὐτῶν μυστικῶς εἰρημένα μὴ συνειρακότα. 13. Σφό-
 20 δρα γάρ τοι σμικρὸς ὢν τὸν νοῦν, ὥσάν ἐκ τῶν αὐτοῦ
 λόγων τεκμηριώμενον εἰπεῖν, φαίνεται· πλὴν καὶ τοῖς μετ'
 αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας
 αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τάνδρὸς
 προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ
 25 ὅμοια φρονῶν ἀναπέφηνεν. 14. Καὶ ἄλλας ἐξ τῇ ἑαυτοῦ
 γραφῇ παραδίδωσιν Ἀριστίωνος τοῦ πρόσθεν δεδηλωμέ-
 νου τῶν τοῦ κυρίου λόγων διηγήσεις, καὶ τοῦ πρεσβυτέρου
 Ἰωάννου παραδόσεις, ἐφ' ἃς τοὺς φιλομαθεῖς ἀναπέμφαντες,
 ἀναγκαίως νῦν προσδήσομεν ταῖς προεκτεθείσαις αὐτοῦ

φωναῖς παράδοσιν, ἥ περὶ Μάρκου τοῦ τὸ εὐαγγέλιον γε-
 γραφότος ἐκτίθεται διὰ τούτων 15. "καὶ τοῦτο ὁ πρεσβύ-
 "τερος ἔλεγε· Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος,
 "ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ
 "ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. Οὐτε γὰρ 5
 "ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὅστερον
 "δὲ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς
 "διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν
 "ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως
 "ἕνα γράψας ὡς ἀπεμνημόνευσεν. Ἐνὸς γὰρ ἐποιήσατο 10
 "πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι
 "τι ἐν αὐτοῖς." Ταῦτα μὲν οὖν ἰστόρηται τῷ Παπῖα περὶ
 τοῦ Μάρκου. 16. Περὶ δὲ τοῦ Ματθαίου ταῦτ' ἔρηται
 "Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνε-
 "γράψατο, ἡρμύνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος." 15
 17. Κέχρηται δ' αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προ-
 τέρας ἐπιστολῆς καὶ ἀπὸ τῆς Πέτρου ὁμοίως. Ἐκτέθεται
 ἐξ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις
 διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ κατ' Ἑβραίους εὐαγγέ-
 λιον περιέχει. Καὶ ταῦτα δ' ἡμῶν ἀναγκαίως πρὸς τοῖς 20
 ἐκτεθεῖσιν ἐπιτετηρήσω.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Δ.

- XIII. [Nic. H. E. III, 28.] 1. "Αὐτοκράτωρ Καῖσαρ
" Μάρκος Αὐρήλιος Ἀντωνῖνος Σεβαστὸς, Ἀρμένιος, ἀρ-
" χιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ πέμπτον καὶ
" δέκατον, ὕπατος τῷ τρίτον, τῇ κοινῇ τῆς Ἀσίας χαίρειν.
5 " 2. Ἐγὼ μὲν οἶδα ὅτι καὶ τοῖς Θεοῖς ἐπιμελές ἐστι μὴ
" λανθάνειν τοὺς τοιούτους. Πολὺ γὰρ μᾶλλον ἐκεῖνοι
" κολάσαιεν ἂν τοὺς μὴ βουλομένους αὐτοὺς πρόσκυνεῖν ἢ
" ὑμεῖς. 3. Οὐς εἰς ταραχὴν ἐμβάλλετε, βεβαιοῦντες τὴν
" γνώμην αὐτῶν ἥνπερ ἔχουσιν, ὥς ἀξίων κατηγοροῦντες.
10 " Εἴη δ' ἂν ἐκείνοις αἶρετόν τὸ δοκεῖν κατηγορουμένοις τε-
" θνάναι μᾶλλον ἢ ζῆν ὑπὲρ τοῦ οἰκείου Θεοῦ. "Οξεν καὶ
" νικῶσι, προΐεμενοι τὰς ἑαυτῶν ψυχὰς, ἥπερ πειθόμενοι
" οἷς ἀξιοῦτε πράττειν αὐτούς. 4. Περὶ δὲ τῶν σεισμῶν
" τῶν γεγονότων καὶ γινομένων οὐκ ἄτοπον ὑμᾶς ὑπομνή-
15 "σαι, ἀθυμοῦντας μὲν ὅταν περ ᾧσι, παραβάλλοντας δὲ
" τὰ ὑμέτερα πρὸς τὰ ἐκείνων. 5. Οἱ μὲν οὖν εὐπαρρη-
"σιαστώτεροι γίνονται πρὸς τὸν Θεόν, ὑμεῖς δὲ παρὰ πάντα
" τὸν χρόνον, καὶ ὃν ἀγνοεῖν δοκεῖτε, τῶν τε Θεῶν καὶ τῶν
" ἄλλων ἀμελεῖτε καὶ τῆς θρησκείας τῆς περὶ τὸν ἀθάνατον,

"ὅν δὴ τοὺς Χριστιανοὺς θρησκέοντας ἐλαύνετε καὶ διώ-
 "κετε ἕως θανάτου. 6. Ὑπὲρ δὲ τῶν τοιούτων ἤδη καὶ
 "πολλοὶ τῶν περὶ τὰς ἐπαρχίας ἡγεμόνων καὶ τῷ Ξαιοτάτῳ
 "ἡμῶν ἔγραψαν πατρὶ, οἷς καὶ ἀντέγραψε μηδὲν ἐνοχλεῖν
 "τοῖς τοιούτοις, εἰ μηδὲν φαίνονται περὶ τὴν τῶν Ῥωμαίων
 "ἡγεμονίαν ἐγχειροῦντες. Καὶ ἐμοὶ δὲ περὶ τῶν τοιούτων
 "πολλοὶ ἐσήμαναν, οἷς δὴ καὶ ἀντέγραψα, κατακολουθεῖν
 "τῇ τοῦ πατρὸς γνώμῃ. 7. Εἰ δέ τις ἐπιμένει τινὰ τῶν
 "τοιούτων εἰς πράγματα φέρων ὥς δὴ τοιοῦτον, ἐκείνος ὁ
 "καταφερόμενος ἀπολελεύσῃ τοῦ ἐγκλήματος, καὶ ἐὰν φαί- 10
 "νηται τοιοῦτος ὢν, ὁ δὲ καταφέρων ἔνοχος ἔσται δίκης.
 "Προετέθη ἐν Ἐφέσῳ ἐν τῷ κοινῷ τῆς Ἀσίας." 8. Τού-
 "τοις οὕτω χωρήσασιν ἐπιμαρτυρῶν Μελίτων τῆς ἐν Σάρδε-
 "σιν ἐκκλησίας ἐπίσκοπος, κατ' αὐτὸ γνωριζόμενος τοῦ χρό-
 "νου, δῆλός ἐστιν ἐκ τῶν εἰρημένων αὐτῷ ἐν ᾗ πεποιήται 15
 "πρὸς αὐτοκράτορα Οὐῆρον ὑπὲρ τοῦ κατ' ἡμᾶς δόγματος
 "ἀπολογία.

XIV. [Nic. H. E. III, 30.] 1. Ἐπὶ δὲ τῶν δηλουμέ-
 "νων, Ἀνικήτου τῆς Ῥωμαίων ἐκκλησίας ἡγουμένου, Πολύ-
 "καρπον ἔτι περιόντα τῷ βίῳ γενέσθαι τε ἐπὶ Ῥώμης καὶ εἰς 20
 "ὁμίαν τῷ Ἀνικήτῳ ἔλθεῖν διὰ τι ζήτημα περὶ τῆς κατὰ
 "τὸ πάσχα ἡμέρας, Εἰρηναῖος ἱστορεῖ. 2. Καὶ ἄλλην δὲ
 "ὁ αὐτὸς περὶ τοῦ Πολυκάρπου παραδίδωσι διήγησιν, ἣν
 "ἀναγκαῖον τοῖς περὶ αὐτοῦ δηλουμένοις ἐπισυνάψαι οὕτως
 "ἔχουσιν.

25

[Ἀπὸ τοῦ τρίτου τῶν πρὸς τὰς αἱρέσεις Εἰρηναίου.]

3. "Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ ἀποστόλων μα-
 "θητευθεὶς, καὶ συναναστραφεὶς πολλοῖς τὸν Χριστὸν
 "ἰωρακόσιν, ἀλλὰ καὶ ὑπὸ ἀποστόλων κατασταθεὶς εἰς

" τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, ὃν καὶ
 " ἡμεῖς ἐωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ. 4. Ἐπιπολὺ
 " γὰρ παρέμεινε, καὶ πάντῃ γηραλέος, ἐνδύζως καὶ ἐπιφα-
 " νέστατα μαρτυρήσας, ἐξῆλθε τοῦ βίου, ταῦτα διδάξας ἅει,
 5 " ἃ καὶ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ καὶ ἡ ἐκκλησία
 " παραδίδωσιν, ἃ καὶ μόνα ἐστὶν ἀληθῆ. 5. Μαρτυροῦσι
 " τούτοις αἱ κατὰ τὴν Ἀσίαν ἐκκλησίαι πᾶσαι, καὶ οἱ μέχρι
 " νῦν διαδεδεγμένοι τὸν Πολύκαρπον, πολλῶν ἀξιοπιστότε-
 " ρον καὶ βεβαιότερον ἀληθείας μάρτυρα ὄντα Οὐαλεντίνου
 10 " καὶ Μαρκίωνος καὶ τῶν λοιπῶν κακογνωμόνων, ὅς καὶ
 " ἐπὶ Ἀνικίτου ἐπιδημήσας τῇ Ῥώμῃ πολλοὺς ἀπὸ τῶν
 " προειρημένων αἵρετικῶν ἐπέστρεψεν ἐπὶ τὴν ἐκκλησίαν
 " τοῦ Θεοῦ, μίαν καὶ μόνην ταύτην ἀλήθειαν κηρύξας ὑπὸ
 " τῶν ἀποστόλων παρεληφέναι, τὴν ὑπὸ τῆς ἐκκλησίας
 15 " παραδεδομένην. 6. Καὶ εἰσὶν οἱ ἀκηκοότες αὐτοῦ ὅτι
 " Ἰωάννης ὁ τοῦ κυρίου μαθητὴς ἐν τῇ Ἐφέσῃ πορευθεὶς
 " λούσασθαι, καὶ ἰδὼν ἔσω Κήρινθον ἐξήλατο τοῦ βαλα-
 " νείου μὴ λουσάμενος, ἀλλ' ἐπειπὼν, φύγωμεν, μὴ καὶ τὸ
 " βαλανεῖον συμπέσῃ, ἔνδον ὕντος Κηρίνθου τοῦ τῆς ἀλη-
 20 " θείας ἐχθροῦ. 7. Καὶ αὐτὸς δὲ ὁ Πολύκαρπος Μαρκίωνί
 " ποτε εἰς ὄψιν αὐτῷ ἐλθόντι καὶ φήσαντι ἐπιγινώσκεις
 " ἡμᾶς ἀπεκρίθη ἐπιγινώσκω τὸν πρωτότοκον τοῦ σα-
 " τανᾶ. Τοσαύτην οἱ ἀπόστολοι καὶ οἱ μαθηταὶ αὐτῶν
 " ἔσχον εὐλάβειαν πρὸς τὸ μηδὲ μέχρι λόγου κοινωνεῖν
 25 " τινὲ τῶν παραχαρασσόντων τὴν ἀλήθειαν, ὥς καὶ Παῦλος
 " ἔφησεν αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νου-
 " θεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ
 " ἁμαρτάνει ὦν αὐτοκατάκριτος. 8. Ἔστι δὲ καὶ ἐπιστολὴ
 " Πολυκάρπου πρὸς Φιλιππησίους γεγραμμένη ἱκανωτάτη,

“ἐξ ἧς καὶ τὸν χαρακτῆρα τῆς πίστεως αὐτοῦ καὶ τὸ κή-
 “ονγμα τῆς ἀληθείας οἱ βουλούμενοι καὶ φροντίζοντες τῆς
 “ἑαυτῶν σωτηρίας δύνανται μαθεῖν.” 9. Ταῦτα ὁ Εἰρη-
 ναῖος. Ὁ γέ τοι Πολύκαρπος ἐν τῇ δηλωθείσῃ πρὸς
 Φιλιππησίους αὐτοῦ γραφῇ φερομένη εἰς δεῦρο κέχρηταί 5
 τισι μαρτυρίαις ἀπὸ τῆς Πέτρου προτέρας ἐπιστολῆς.
 10. Ἀντωνῖνον μὲν δὴ τὸν Εὐσεβῆ κληζέντα, εἰκοστὸν
 καὶ δευτέρον ἔτος τῆς ἀρχῆς διανύσαντα, Μάρκος Αὐρήλιος
 Οὐῆρος, ὁ καὶ Ἀντωνῖνος, υἱὸς αὐτοῦ, σὺν καὶ Λουκίῳ
 ἀδελφῷ διαδέχεται. 10

XV. [Nic. II. E. III, 34, 35.] 1. Ἐν τούτῳ δὲ ὁ Πο-
 λύκαρπος μεγίστων τὴν Ἀσίαν ἀναξορυβησάντων διωγμῶν
 μαρτυρίῳ τελειοῦται. Ἀναγκαιότατον δὲ αὐτοῦ τὸ τέλος
 ἐγγράφως ἔτι φερόμενον ἡγοῦμαι δεῖν μνήμη τῆς ἱστορίας
 καταθέσθαι. 2. Ἔστι δὲ ἡ γραφὴ ἐκ προσώπου ἧς αὐτὸς 15
 ἐκκλησίας ἡγάτο ταῖς κατὰ Πόντον παροικίαις τὰ κατ’
 αὐτὸν ἀποσημαίνουσα διὰ τούτων 3. “ἡ ἐκκλησία τοῦ Θεοῦ
 “ἡ παροικοῦσα Σμύρναν τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροι-
 “κούσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπον
 “τῆς ἀγίας καθολικῆς ἐκκλησίας παροικίαις· ἔλεος, εἰρήνη 20
 “καὶ ἀγάπη Θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 “πληθυνθείη. Ἐγράψαμεν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς
 “μαρτυρήσαντας καὶ τὸν μακάριον Πολύκαρπον, ὅστις
 “ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσε
 “τὸν διωγμόν.” 4. Τούτοις ἐξῆς πρὸ τῆς ἀμφὶ τοῦ Πο- 25
 λύκαρπου διηγήσεως τὰ κατὰ τοὺς λοιποὺς ἀνιστοροῦσι
 μάρτυρας, οἷας ἐνστάσεις πρὸς τὰς ἀλγυθόνας ἐνεδείξαντο,
 διαγράφωντες. Καταπληῖξαι γάρ φασι τοὺς ἐν κύκλῳ περιε-
 στῶτας καὶ θεωμένους τοτὲ μὲν μάστιξι μέχοι καὶ τῶν ἐνδο-

τάτω φλεβῶν καὶ ἀρτηριῶν καταξαινομένους, ὥς ἦδη καὶ
 τὰ ἐν μυχοῖς ἀπόρρητα τοῦ σώματος σπλάγχνα τε αὐτῶν
 καὶ μέλη κατοπτεύεσθαι, τοτὲ δὲ τοὺς ἀπὸ θαλάττης κήρυ-
 κας καὶ τινας ὀξείας ὀβελίσκους ὑποστρωννυμένους, καὶ
 5 διὰ παντὸς εἶδους κολάσεων καὶ βασάνων προϊόντας, καὶ
 τέλος θηρσὶν εἰς βορὰν παραδιδόμενους. 5. Μάλιστα δὲ
 ἱστοροῦσιν διαπρέφαι τὸν γενναιότατον Γερμανικόν, ὑπορ-
 ρωννύντα σὺν θείᾳ χάριτι τὴν ἔμφυτον περὶ τὸν θάνατον
 τοῦ σώματος δειλίαν. Βουλομένου γέ τοι τοῦ ἀνθυπάτου
 10 πείθειν αὐτὸν, προβαλλομένου τε τὴν ἡλικίαν καὶ ἀντιβο-
 λούντος κομιδῇ νέον ὄντα καὶ ἀκμαῖον οἶκτον ἑαυτοῦ λα-
 βεῖν, μὴ μελλῆσαι, προθύμως δὲ ἐπισπάσασθαι εἰς ἑαυτὸν
 τὸ θηρίον, μονονουχὶ βιασάμενον καὶ παροξύναντα, ὥς ἂν
 τάχιον τοῦ ἀδίκου καὶ ἀνόμου βίου αὐτῶν ἀπαλλαγείη.
 15 6. Τούτου δὲ ἐπὶ τῷ διαπρεπεῖ θανάτῳ τὸ πᾶν πλήθος
 ἀποθανύσασαν τῆς ἀνδρείας τὸν ξεοφιλῆ μάρτυρα καὶ τὴν
 καζόλου τοῦ γένους τῶν Χριστιανῶν ἀρετὴν, ἀξρόως
 ἐπιβοᾶν ἄρξασθαι "αἶρε τοὺς ἀξέους· ζητείσῃω Πολύ-
 "καρπος." 7. Καὶ δὴ πλείστης ἐπὶ ταῖς βοαῖς γενομένης
 20 ταραχῆς Φρύγα τινὰ τὸ γένος, Κόϊντον τοῦνομα, νεωστὶ
 ἐκ τῆς Φρυγίας ἐπιστάντα, ἰδόντα τοὺς θήρας καὶ τὰς ἐπὶ
 τούτοις ἀπειλὰς καταπτῆξαι τὴν ψυχὴν μαλακισθέντα, καὶ
 τέλος τῆς σωτηρίας ἐνδοῦναι. 8. Ἐδήλου δὲ τοῦτον ὁ τῆς
 προειρημένης γραφῆς λόγος προπετέστερον, ἀλλ' οὐ κατ'
 25 εὐλάβειαν ἐπιπηδῆσαι τῷ δικαστηρίῳ σὺν ἑτέροις, ἀλόντα
 δ' οὖν ὅμως καταφανὲς ὑπόδειγμα τοῖς πᾶσι παρασχεῖν,
 ὅτι μὴ δέοι τοῖς τοιούτοις ρίφοκινδύνως καὶ ἀνευλαβῶς
 ἐπιτολμᾶν. Ἀλλὰ ταύτη μὲν εἶχε πέρας τὰ κατὰ τούτους.
 9. Τόν γε μὴν θυμασιώτατον Πολύκαρπον τὰ μὲν πρῶτα

τούτων ἀκούσαντα ἀπάραχον διαμεῖναι, εὐσταθεῖς τὸ ἥθος
 καὶ ἀκίνητον φυλάξαντα, βούλεσθαι τε αὐτοῦ κατὰ τὴν
 πόλιν περιμεῖνεν· πεισθέντα γε μὴν ἀντιβολουῖσι τοῖς
 ἀμφ' αὐτὸν, καὶ ὡς ἂν ὑπεξέλθοι παρακαλοῦσι, προσελθεῖν
 εἰς οὐ πόρρω δεστώτα τῆς πόλεως ἀγρόν, διατρίβειν τε 5
 σὺν ὀλίγοις ἑταῦθα, νύκτωρ καὶ μεθ' ἡμέραν οὔτε ἕτερον
 πράττοντα, ἢ ταῖς πρὸς τὸν κύριον διακατεροῦντα εὐχαῖς,
 δι' ὧν δεῖσθαι καὶ ἱκετεύειν, εἰρήνην ἑξαιτούμενον ταῖς ἀνὰ
 πᾶσαν τὴν οἰκουμένην ἐκκλησίαις· τοῦτο γὰρ καὶ εἶναι
 ἐκ τοῦ παντός αὐτῷ σύνηθες. 10. Καὶ δὴ εὐχόμενον ἐν 10
 ὀπτασίᾳ τριῶν πρότερον ἡμερῶν τῆς συλλήψεως νύκτωρ
 ἰδεῖν τὸ ὑπὸ κεφαλῆς αὐτῷ στρώμα ἀθρόως οὕτως ὑπὸ
 πυρὸς φλεχθεῖν δεδαπανῆσθαι, ἔξυπνον δὲ ἐπὶ τούτῳ
 γενόμενον εὐθεὶς ὑπερμηνεῦσαι τοῖς παροῦσι τὸ φαῖνεν,
 μονοουχὶ τὸ μέλλον προξεσπίσαντα, σαφῶς τε ἀνειπόντα 15
 τοῖς ἀμφ' αὐτὸν, ὅτι θέοι αὐτὸν διὰ Χριστὸν πυρὶ τὴν ζωὴν
 μεταλλάξαι. 11. Ἐπικειμένων δὴ οὖν σὺν πάσῃ σπουδῇ
 τῶν ἀναζητούντων αὐτὸν, αὔθις πρὸς τῆς τῶν ἀδελφῶν
 διαθέσεως καὶ στοργῆς ἐκβεβιασμένον μεταβῆναί φασιν
 ἐφ' ἕτερον ἀγρόν, ἔνθα μετ' οὐ πλεῖστον τοὺς συνελαύ- 20
 ροντας ἐπελθεῖν, δύο δὲ τῶν αὐτόθι συλλαβεῖν παίδων,
 ὧν θάτερον αἰκισαμένους ἐπιστῆναι δι' αὐτοῦ τῇ τοῦ Πολυ-
 κάρπου καταγωγῇ. 12. Ὁψὲ δὲ τῆς ὥρας ἐπελθόντας
 αὐτὸν μὲν εὑρεῖν ἐν ὑπερώῳ κατακείμενον, ὅθεν δυνατόν
 ὦν αὐτῷ ἐφ' ἑτέραν μεταστῆναι οἰκίαν μὴ βεβουλησθαι, 25
 εἰπόντα "τὸ θέλημα τοῦ Θεοῦ γινέσθω." 13. Καὶ δὴ μα-
 ζὼν παρόντας, ὡς ὁ λόγος φησὶ, καταβὰς αὐτοῖς διε-
 λέξατο, εἰ μάλᾳ φαιδρῶ καὶ πραοτάτῳ προσώπῳ, ὡς καὶ
 θαῦμα δοκεῖν ὁρᾶν τοὺς πάλαι τοῦ ἀνδρός ἀγνώτας,

ἐναποβλέποντας τῇ τῆς ἡλικίας αὐτοῦ παλαιῇ καὶ τῇ
 σεμνῇ καὶ εὐσταθεῖ τοῦ προσώπου, καὶ εἰ τοσαύτη γένοιτο
 σπουδὴ ὑπὲρ τοῦ τοιοῦτον συλληφθῆναι πρὸς βύτην. 14. Ὁ
 δ' οὐ μελλήσας εὐθέως τράπεζαν αὐτοῖς παρατεῖναι προ-
 5 στάττει, εἴτα τροφῆς ἀφ' ὅθου μεταλαβεῖν ἀξιοῖ, μίαν τε
 ὥραν, ὥς ἂν προσεύξοιτο ἀδεῶς, παρ' αὐτῶν αἰτεῖται.
 Ἐπιτρεψάντων δὲ ἀναστὰς ἤρχετο, ἔμπλεως τῆς χάριτος
 τοῦ κυρίου, ὥς ἐκπλήττεσθαι τοὺς παρόντας εὐχομένου
 αὐτοῦ ἀκρωμένους, πολλοὺς τε αὐτῶν μετανοεῖν ἤδη ἐπὶ
 10 τῇ τοιοῦτον ἀναιρεῖσθαι μέλλειν σεμνὸν καὶ θεοπρεπῆ
 πρὸς βύτην. 15. Ἐπὶ τούτοις ἡ περὶ αὐτοῦ γραφὴ κατὰ
 λέξιν ὧδέ πως τὰ ἐξῆς τῆς ἱστορίας ἔχει "ἐπεὶ δέ ποτε
 " κατέπαυσε τὴν προσευχὴν, μνημονεύσας ἀπάντων καὶ
 " τῶν πρόποτε συμβεβληκότων αὐτῇ μικρῶν τε καὶ μεγά-
 15 " λων, ἐνδόξων τε καὶ ἀδόξων, καὶ πάσης τῆς κατὰ τὴν
 " οἰκουμένην καθολικῆς ἐκκλησίας, τῆς ὥρας ἐλθούσης τοῦ
 " ἐξιέναι, ὅνῃ καθίσαντες αὐτὸν ἤγαγον εἰς τὴν πόλιν,
 " ὄντος σαββάτου μεγάλου, καὶ ὑπὴντα αὐτῷ ὁ εἰρήναρχος
 " Ἡρώδης καὶ ὁ πατὴρ αὐτοῦ Νικήτης, οἳ καὶ μεταξέντες
 20 " αὐτὸν εἰς τὸ ὄχημα ἔπειθον παρακαλεζόμενοι καὶ λέ-
 " γοντες· τί γὰρ κακόν ἐστιν εἰπεῖν, κύριε Καῖσαρ, καὶ
 " θῦσαι καὶ διασώζεσθαι; 16. ὁ δὲ τὰ μὲν πρῶτα οὐκ
 " ἀπεκρίνατο, ἐπιμενόντων δὲ αὐτῶν ἔφη, οὐ μέλλω πράτ-
 " τειν ὃ συμβουλευέτέ μοι. Οἱ δὲ ἀποτυχόντες τοῦ πείσαι
 25 " αὐτὸν δεινὰ ῥήματα ἔλεγον, καὶ μετὰ σπουδῆς καζήρουν,
 " ὥς κατιόντα ἀπὸ τοῦ ὀχήματος ἀποσῦραι τὸ ἀντικνήμιον.
 " Ἀλλὰ γὰρ μὴ ἐπιστραφεῖς, οἷα μηδὲν πεπονθῶς, προ-
 " ζύμως μετὰ σπουδῆς ἐπορεύετο, ἀγόμενος εἰς τὸ στάδιον.
 " 17. Θορύβου δὲ τηλικούτου ὄντος ἐν τῇ σταδίῳ, ὥς μηδὲ

" πολλοῖς ἀκουσθῆναι, τῷ Πολυκάρπῳ εἰσιόντι εἰς τὸ στά-
 " διον φωνὴ ἐξ οὐρανοῦ γέγονεν ἰσχυρῶς, Πολύκαρπε, καὶ
 " ἀνδρίζου.' Καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν, τὴν δὲ
 " φωνὴν τῶν ἡμετέρων πολλοὶ ἤκουσαν. 18. Προσαχθέν-
 " τος οὖν αὐτοῦ θόρυβος ἦν μέγας, ἀκουσάντων ὅτι Πο- 5
 " λύκαρπος συνείληπται. Λοιπὸν οὖν προσελθόντα ἀνη-
 " ρώτα ὁ ἀνθύπατος, εἰ αὐτὸς εἶη Πολύκαρπος. Καὶ
 " ὁμολογήσαντος ἔπειθεν ἀρνεῖσθαι λέγων ἁιδέσθητί σου
 " τὴν ἡλικίαν' καὶ ἔτερα τούτοις ἀκόλουθα, ἃ σύνηδες αὐ-
 " τοῖς λέγειν ἐστὶν ὅμοσον τὴν Καίσαρος τύχην, μετα- 10
 " νόησον' εἶπον· ἄῤῥε τοὺς ἀξέους.' 19. Ὁ δὲ Πολύ-
 " καρπος ἐμβριθεῖ τῷ προσώπῳ εἰς πάντα τὸν ὄχλον τὸν
 " ἐν τῷ σταδίῳ ἐμβλέψας, ἐπισείσας αὐτοῖς τὴν χεῖρα,
 " στενάζας τε καὶ ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν ἄῤῥε
 " τοὺς ἀξέους.' 20. Ἐγκείμενον δὲ τοῦ ἡγουμένου καὶ λέ- 15
 " γοντος ὅμοσον, καὶ ἀπολύσω σε, λοιδορήσον τὸν Χρι-
 " στόν,' ἔφη ὁ Πολύκαρπος· ὀγδοήκοντα καὶ ἐξ ἑτῆ θου-
 " λεύω αὐτῷ, καὶ οὐδέν με ἠδίκησε· καὶ πῶς θύναται βλα-
 " σφημῆσαι τὸν βασιλέα μου, τὸν σώσαντά με;' 21. ἐπιμέ-
 " νοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος ὅμοσον τὴν Καί- 20
 " σαρρος τύχην,' ὁ Πολύκαρπος ἑὶ κενοδοξίης' φησὶν, ἵνα
 " ὁμόσω τὴν Καίσαρος τύχην, ὥς λέγεις, προσποιούμενος
 " ἀγνοεῖν ὅστις εἶμι, μετὰ παρρησίας ἄκουε· Χριστιανός
 " εἰμι. Εἰ δὲ θέλεις τὸν τοῦ Χριστιανισμοῦ μαθεῖν λόγον,
 " εἶδος ἡμέραν καὶ ἄκουσον.' 22. Ἐφη ὁ ἀνθύπατος ἑπείσον 25
 " τὸν δῆμον.' Πολύκαρπος ἔφη· σὲ μὲν καὶ λόγου ἠξίωσα·
 " δευτεράκις γὰρ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ θεοῦ τεταγμέ-
 " ναις τιμὴν κατὰ τὸ προσῆκον τὴν μὴ βλάπτουσαν ἡμᾶς
 " ἀπονέμειν, ἐκείνους δὲ οὐκ ἀξίους ἡγοῦμαι τοῦ ἀπολο-

- " γέϊσθαι αὐτοῖς." 23. Ὁ δὲ ἀνθύπατος ἔφη ὁ Ζηρία ἔχω·
 " τοῦτοις σε παραβῶ, ἐὰν μὴ μετανόησης." Ὁ δὲ εἶπεν
 " κάλει, ἀμετάθετος γὰρ ἡμῖν ἡ ἀπὸ τῶν κρειττόνων ἐπὶ
 " τὰ χεῖρω μετάνοια, καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλε-
 5 " πῶν ἐπὶ τὰ δίκαια." 24. Ὁ δὲ πάλιν πρὸς αὐτὸν ἔπυρί σε
 " ποιήσω θαμασθῆναι, ἐὰν τῶν Ζηρίων καταφρονῇς, ἐὰν μὴ
 " μετανόησης." Πολύκαρπος εἶπε ἔπῃρ ἀπειλείς πρὸς ὦραν
 " καιόμενον καὶ μετ' ὀλίγον σβεννύμενον· ἀγνοεῖς γὰρ
 " τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς
 10 " ἀσεβεῖσι τηρούμενον πῦρ. Ἄλλὰ τί βραδύνεις; φέρε ἃ
 " βούλει." 25. Ταῦτα δὲ καὶ ἕτερα πλείω λέγων Ξάρσους
 " καὶ χαρᾶς ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος
 " ἐπληροῦτο, ὥστε μὴ μόνον μὴ συμπεσεῖν ταραχζέντα ὑπὸ
 " τῶν λεγομένων πρὸς αὐτὸν, ἀλλὰ τοῦναντίον τὸν ἀνθύ-
 15 " πατον ἐκστήναι, πέμψαι τε τὸν κήρυκα καὶ ἐν μέσῳ τῷ
 " σταδίῳ κηρῦξαι τρις Πολύκαρπος ὁμολόγησεν ἑαυτὸν
 " Χριστιανὸν εἶναι." 26. Τούτου λεχθέντος ὑπὸ τοῦ κή-
 " ρυκος πᾶν τὸ πλῆθος τῶν ἑξῶν τε καὶ Ἰουδαίων τῶν
 " τὴν Σμύρναν κατοικούντων ἀκατασχέτῳ θυμῷ καὶ μεγάλῃ
 20 " φωνῇ ἐβόα ὅτι οὗτός ἐστιν ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ
 " τῶν Χριστιανῶν, ὁ τῶν ἡμετέρων ξεῶν καταιρέτης, ὁ
 " πολλοὺς διδάσκων μὴ ζῦειν μηδὲ προσκυνεῖν." 27. Ταῦτα
 " λέγοντες ἐπεβόων καὶ ἡρώτων τὸν ἀσιάρχην Φίλιππον,
 " ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα. Ὁ δὲ ἔφη μὴ εἶναι
 25 " ἕξον αὐτῷ, ἐπειδὴ πεπληρώκει τὰ κυνηγέσια. Τότε ἔδοξεν
 " αὐτοῖς ὁμοθυμαδὸν ἐπιβοῆσαι, ὥστε ζῶντα τὸν Πολύ-
 " καρπον κατακαῦσαι. 28. Ἐδε γὰρ τὸ τῆς φανερωθείσης
 " αὐτῷ ἐπὶ τοῦ προσκεφαλαίου ὀπτασίας πληρωθῆναι, ὅτε
 " ἰδὼν αὐτὸ καιόμενον προσευχόμενος εἶπεν ἐπιστραφεὶς

" τοῖς μετ' αὐτοῦ πιστοῖς προφητικῶς ῥεῖ με ζῶντα κατα-
 " καῖναι.' 29. Ταῦτα οὖν μετὰ τοσούτου τάχους ἐγένετο,
 " ζῆττον ἢ ἐλέγετο, τῶν ὄχλων παραχρῆμα συναγόντων
 " ἐκ τῶν ἐργαστηρίων καὶ ἐκ τῶν βυλαλακείων ξύλα καὶ
 " φούρανα, μάλιστα Ἰουδαίων προθύμως, ὥς ἕξοις αὐτοῖς, 5
 " εἰς ταῦτα ὑπουργούντων. 30. Ἀλλὰ ὅτε ἡ πυρὰ ἦτοι-
 " μάσθη, ἀποθέμενος ἑαυτῷ πάντα τὰ ἱμάτια καὶ λύσας
 " τὴν ζώνην ἐπειράτο καὶ ὑπολύειν ἑαυτὸν, μὴ πρότερον
 " τοῦτο ποιῶν, διὰ τὸ ἀεὶ ἕκαστον τῶν πιστῶν σπουδάζειν
 " ὅστις τάχιον τοῦ χωρὶς αὐτοῦ ἐφάψῃται· ἐν παντὶ γὰρ 10
 " ἀγαθῆς ἔσκεν πολιτείας καὶ πρὸ τῆς πολιᾶς ἐκκόσμητο.
 " 31. Εὐθέως οὖν αὐτῷ περικίετο τὰ πρὸς τὴν πυρὰν
 " ἡρμοσμένα ὄργανα, μολλόντων δὲ αὐτῶν καὶ προσηλοῦν
 " αὐτὸν εἶπεν ἄφεςτέ με οὕτως· ὁ γὰρ διδοὺς ὑπομεῖναι τὸ
 " πῦρ δώσει καὶ χωρὶς τῆς ὑμετέρας ἐκ τῶν ἡλῶν ἀσφα- 15
 " λείας ἀσχύλτως ἐπιμεῖναι τῇ πυρᾷ.' Οἱ δὲ οὐ καζή-
 " λωσαν, προσέδεσαν δὲ αὐτόν. 32. Ὁ δὲ ὀπίσω τὰς
 " χεῖρας ποιήσας, καὶ προσδέξας ὥσπερ κριὺς ἐπίσημος
 " ἀναφερόμενος ἐκ μεγάλου ποιμνίου ὁλοκαύτωμα δεκτὸν
 " θεῷ παντοκράτορι, εἶπεν 33. Ὁ τοῦ ἀγαπητοῦ καὶ εὐλο- 20
 " γητοῦ παιδός σου Ἰησοῦ Χριστοῦ πατὴρ, εἰ' οὗ τὴν περὶ
 " σὲ ἐπίγνωσιν εὐλόγηται, ὁ θεὸς ἀγγέλων καὶ δυνάμεων
 " καὶ πάσης τῆς κτίσεως παντός τε τοῦ γένους τῶν δικαίων,
 " οἱ ζῶσιν ἐνώπιόν σου, εὐλογῶ σε ὅτι ἠξιώσας με τῆς
 " ἡμέρας καὶ ὥρας ταύτης, τοῦ λαβεῖν μέρος ἐν αὐρισμῷ 25
 " τῶν μαρτύρων, ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ, εἰς ἀνάστα-
 " σιν ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος, ἐν ἀφ' ἧσά
 " πνεύματος ἁγίου· 34. ἐν οἷς προσδεχθεὶς ἐν ὀφθαλμοῖς σου
 " σήμερον ἐν θυσίᾳ πίονι καὶ προσδεκτῇ, καζῶς προηταῖ-

" μισας προφανερώσας καὶ πληρώσας ὁ ἀφευγὴς καὶ ἀλη-
 " θινὸς θεός. 35. Διὰ τοῦτο καὶ περὶ πάντων σὲ αἰνῶ, σὲ
 " εὐλογῶ, σὲ δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ
 " Χριστοῦ τοῦ ἀγαπητοῦ σου παιδός, εἰ' οὗ σοι σὺν αὐτῷ
 5 " ἐν πνεύματι ἀγίῳ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας
 " αἰῶνας, ἀμήν.' 36. Ἀναπέμφαντος δὲ αὐτοῦ τὸ ἀμὴν
 " καὶ πληρώσαντος τὴν προσευχὴν, οἱ τοῦ πυρὸς ἄνθρωποι
 " ἐξῆλθον τὸ πῦρ, μεγάλης δὲ ἐκλαμψάσης φλογὸς θαῦμα
 " εἶδομεν οἷς ἰδεῖν ἐδόξη, οἱ καὶ ἐτηρήθησαν εἰς τὸ ἀναγγεῖ-
 10 " λαι τοῖς λοιποῖς τὰ γενόμενα. 37. Τὸ γὰρ πῦρ καμάρας
 " εἶδος ποιῆσαν, ὥσπερ ὁξύνης πλοίου ὑπὸ πνεύματος
 " πληρουμένης, κύκλῳ περιετείχισε τὸ σῶμα τοῦ μάρτυρος,
 " καὶ ἦν εἰς μέσον οὐχ ὡς σὰρξ καιομένη, ἀλλ' ὡς χρυσὸς
 " καὶ ἄργυρος ἐν καμίνῳ πυρούμενος. Καὶ γὰρ ἐνώδιας
 15 " τοιαύτης ἀντελαβόμεθα, ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου
 " τινὸς τῶν τιμίων ἀρωμάτων. 38. Πέρας γοῦν ἰδόντες
 " οἱ ἄνομοι μὴ θυνάμενον τὸ σῶμα ὑπὸ τοῦ πυρὸς διαπα-
 " νηθῆναι, ἐκέλευσαν προσελθόντα αὐτῷ κομφέκτορα παρα-
 " βῆσαι τὸ ξίφος. 39. Καὶ τοῦτο ποιήσαντος ἐξῆλθε πλη-
 20 " θος αἵματος, ὥστε κατασβεῖσαι τὸ πῦρ, καὶ θαυμάσαι
 " πάντα τὸν ὄχλον, εἰ τοσαύτη τις διαφορὰ μεταξὺ τῶν τε
 " ἀπίστων καὶ τῶν ἐκλεκτῶν, ὧν εἷς καὶ οὗτος γέγονεν ὁ
 " θαυμασιώτατος ἐν τοῖς κατ' ἡμᾶς χρόνοις διδάσκαλος
 " ἀποστολικὸς καὶ προφητικὸς, γενόμενος ἐπίσκοπος τῆς
 25 " ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. Πᾶν γὰρ ῥῆμα, ὃ
 " ἀφῆκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώσῃ καὶ τελειω-
 " θῇσεται. 40. Ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονη-
 " ρὸς, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ μέγε-
 " θος αὐτοῦ τῆς παρτυρίας καὶ τὴν ἀπ' ἀρχῆς ἀνεπίληπτου

" αὐτοῦ πολιτείαν, ἰστεφανωμένον τε τὸν τῆς αφ' ἑαυτοῦ
 " στέφανον καὶ βραβεῖον ἀναντίρρητον ἀπειρηγμένον, ἵπε-
 " τήδευσεν ὥς μηδὲ τὸ σωματίον αὐτοῦ ὑφ' ἡμῶν ληψαίη,
 " καίπερ πολλῶν ἐπιθυμούντων τοῦτο ποιῆσαι, καὶ κοινω-
 " νῆσαι τῷ ἁγίῳ αὐτοῦ σαρκίῳ. 41. Ὑπέβαλον γοῦν τινες 5
 " Νικήτην, τὸν τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Ἀλκης,
 " ἐντυχεῖν τῷ ἡγεμόνι, ὥστε μὴ δοῦναι αὐτοῦ τὸ σῶμα, μὴ,
 " φησὶν, ἀφέντες τὸν ἐσταυρωμένον, τοῦτον ἄρξωνται σέ-
 " βειν. Καὶ ταῦτα εἶπον ὑποβαλόντων καὶ ἐνισχυσάντων
 " τῶν Ἰουδαίων, οἳ καὶ ἐτήρησαν μελλόντων ἡμῶν ἐκ τοῦ 10
 " πυρὸς αὐτὸν λαμβάνειν, ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν
 " ποτε καταλιπεῖν ἐννησόμεθα, τὸν ὑπὲρ τῆς τοῦ πατρὸς
 " κόσμου τῶν σωζομένων σωτηρίας παθόντα, οὔτε ἕτερόν
 " τινα σέβειν. 42. Τοῦτον μὲν γὰρ ὄντα υἱὸν τοῦ Θεοῦ
 " προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς 15
 " τοῦ κυρίου ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου
 " τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον· ὥς γένοιτο
 " καὶ ἡμᾶς συγκοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι.
 " 43. Ἰδὼν οὖν ὁ ἑκατοντάρχης τὴν τῶν Ἰουδαίων γενο-
 " μένην φιλονεικίαν, θεῖς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς, 20
 " ἔκαυσεν. Οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι τὰ τιμώ-
 " τερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίον ὅστ' αὐ-
 " τοῦ ἀπεθέμεθα ὅπου καὶ ἀκόλουθον ἦν. 44. Ἐνθα
 " ὡς δυνατόν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ
 " παρέξι ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέ- 25
 " ραν γενέσθαι, εἷς τε τὴν τῶν προηζληκότων μνήμην καὶ
 " τῶν μελλόντων ἄσκησιν τε καὶ ἐτοιμασίαν. 45. Τοιαῦτα
 " τὰ κατὰ τὸν μακάριον Πολύκαρπον, σὺν τοῖς ἀπὸ Φιλα-
 " δελφείας ἑωθέκατον ἐν Σμύρνῃ μαρτυρήσαντα, ὃς μόνος

“ ὑπὸ πάντων μᾶλλον μνημονεύεται, ὥς καὶ ὑπὸ τῶν ἐξηνῶν
 “ ἐν παντὶ ὁπῶ λαλεῖσθαι.” 46. Τὰ μὲν δὴ κατὰ τὸν
 Σανμάσιον καὶ ἀποστολικὸν Πολύκαρπον τοιοῦτον κατη-
 ξίωτο τέλους, τῶν κατὰ τὴν Σμυρναίων ἐκκλησίαν ἀδελφῶν
 5 τὴν ἱστορίαν ἐν ἣ δεδηλώκαμεν αὐτῶν ἐπιστολῇ κατατεθει-
 μένων. Ἐν τῇ αὐτῇ δὲ περὶ αὐτοῦ γραφῇ καὶ ἄλλα μαρτύ-
 ρια συνῆπτο κατὰ τὴν αὐτὴν Σμύρναν πεπραγμένα ὑπὸ τὴν
 αὐτὴν περίοδον τοῦ χρόνου τῆς τοῦ Πολυκάρπου μαρτυ-
 ρίας, μετ’ ὧν καὶ Μητροῦδος τῆς κατὰ Μαρκίωνα πλάνης
 10 πρεσβύτερος δὴ εἶναι δοκῶν πυρὶ παραδοθεὶς ἀνήρηται.
 47. Τῶν γε μὴν τότε περιβόητος μάρτυς εἷς τις ἐγνωρίζετο
 Πιόνιος, οὗ τὰς κατὰ μέρος ὁμολογίας, τὴν τε τοῦ λόγου
 παρρησίαν, καὶ τὰς ὑπὲρ τῆς πίστεως ἐπὶ τοῦ δήμου καὶ
 τῶν ἀρχόντων ἀπολογίας, διδασκαλικὰς τε διηγηγορίας,
 15 καὶ ἔτι τὰς πρὸς τοὺς ὑποπεπτωκότας τῷ κατὰ τὸν διωγμὸν
 πειρασμῷ δεξιώσεις, παραμυθίας τε ἅς ἐπὶ τῆς εἰρκτῆς τοῖς
 παρ’ αὐτὸν εἰσαφικνουμένοις ἀδελφοῖς παρετίθετο, ἅς τε
 ἐπὶ τούτοις ὑπέμεινε βασάνους τε καὶ τὰς ἐπὶ ταύταις
 ἀλγηδόνας καζηλώσεις τε, καὶ τὴν ἐπὶ τῆς πυρᾶς καρτε-
 20 ρίαν, τὴν τε ἐφ’ ἅπασι τοῖς παραδόξοις αὐτοῦ τελευτὴν
 πληρέστατα τῆς περὶ αὐτοῦ γραφῆς περιεχούσης, τοὺς
 οἷς φίλον ἐπὶ ταύτην ἀναπέμψομεν, τοῖς τῶν ἀρχαίων
 συναχθεῖσιν ἡμῖν μαρτυρίοις ἐντεταγμένην. 48. Ἐξῆς δὲ
 καὶ ἄλλων ἐν Περγάμῳ πόλει τῆς Ἀσίας ὑπομνήματα
 25 μεμαρτυρηκότων φέρεται, Κάρπον καὶ Παπύλου καὶ γυναι-
 κὸς Ἀγαθονίκης, μετὰ πλείστας καὶ διαπρεπεῖς ὁμολογίας
 ἐπιδόξως τετελειωμένων.

XVI. [Nic. H. E. III, 32.] 1. Κατὰ τούτους δὲ καὶ ὁ
 μικρῷ πρόσθεν ἡμῖν δηλωθεὶς Ἰουστίνος, δεύτερον ὑπὲρ

τῶν κατ' ἡμᾶς δογμάτων βιβλίον ἀναδούς τοῖς δεδηλω-
 μένοις ἄρχουσι, ξείνῳ κατακοσμεῖται μαρτυρίῳ, φιλοσόφου
 Κρίσκεντος (τὸν φερώνυμον δὲ οὗτος τῇ Κυρικῇ προση-
 γορία βίου τε καὶ τρόπου ἐξήλου) τὴν ἐπιβουλήν αὐτῷ
 καταρτύσαντος, ἐπεὶ περ πλεονάκις ἐν διαλόγοις ἐπ' ἀκροα- 5
 τῶν εὐθύνας αὐτὸν τὰ νικητήρια τελευτῶν ὑπὲρ ἧς ἐπρέσ-
 βευεν ἀληθείας διὰ τοῦ μαρτυρίου τοῦ κατ' αὐτὸν ἀνεδή-
 σατο. 2. Τοῦτο δὲ καὶ αὐτὸς ὁ ταῖς ἀληθείαις φιλοσο-
 φώτατος ἐν τῇ δεδηλωμένῃ ἀπολογίᾳ σαφῶς οὕτως, ὥσπερ
 οὖν καὶ ἐμελλεν ὅσον οὐπω περὶ αὐτὸν συμβήσεσθαι, προ- 10
 λαβὼν ἀποσημαίνει τούτοις αὐτοῖς τοῖς ῥήμασι 3. " καὶ γὰρ
 " οὖν προσδοκῶ ὑπὸ τινος τῶν ὀνομασμένων ἐπιβουλευ-
 " ᾶσθαι, καὶ ξύλῳ ἐντιναγῆναι, ἢ καὶ ὑπὸ Κρίσκεντος τοῦ
 " ἀφιλοσόφου ἢ καὶ φιλοκόμπου. Οὐ γὰρ φιλόσοφον εἶπεῖν
 " ἄξιον τὸν ἄνδρα, ὅς γε περὶ ὧν μὴ ἐπίσταται δημοσίᾳ 15
 " καταμαρτυρεῖ, ὡς ἀξίων καὶ ἀσεβῶν Χριστιανῶν ὄντων,
 " πρὸς χάριν καὶ ἡδονὴν τῶν πολλῶν πεπλανημένως τοῦτο
 " πράττων. 4. Εἴτε γὰρ μὴ ἐντυχὼν τοῖς τοῦ Χριστοῦ
 " διδάγμασι κατατρέχει ἡμῶν, παμπόνηρός ἐστι καὶ ἰδιωτῶν
 " πολὺ χείρων, οἳ φυλάττονται πολλάκις περὶ ὧν οὐκ ἐπί- 20
 " στανται διαλέγεσθαι καὶ ψευδομαρτυρεῖν, καὶ εἰ ἐντυχὼν
 " μὴ συνῆκε τὸ ἐν αὐτοῖς μεγαλεῖον, ἢ συνεῖς πρὸς τὸ μὴ
 " ὑποπτειᾶσθαι τοιοῦτος ταῦτα ποιῇ, πολὺ μᾶλλον ἀγεννῆς
 " καὶ παμπόνηρος, ἰδιωτικῆς καὶ ἀλόγου δόξης καὶ φόβου
 " ἐλάττων ὢν. 5. Καὶ γὰρ προσέεντα με καὶ ἐρωτήσαντα 25
 " αὐτὸν ἐρωτήσεις τινὰς τοιαύτας μαθεῖν καὶ ἐλέγξει, ὅτι
 " ἀληθῶς μηδὲν ἐπίσταται, εἰδέναι ὑμᾶς βούλομαι. Καὶ
 " ὅτι ἀληθῆ λέγω, εἰ μὴ ἀνῆνέχθησαν ὑμῖν αἱ κοινωναί
 " τῶν λόγων, ἔτοιμος καὶ ἐφ' ὑμῶν κοινωνεῖν τῶν ἐρωτή-

"σεων πάλιν· βασιλικὸν δ' ἂν καὶ τοῦτο ἔργον εἴη. 6. Εἰ
 "δὲ καὶ ἐγνώσθησαν ὑμῖν αἱ ἐρωτήσεις μου καὶ αἱ ἐκείνου
 "ἀποκρίσεις, φανερὸν ὑμῖν ἐστίν ὅτι οὐδὲν τῶν ἡμετέρων
 "ἐπίσταται· ἢ εἰ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ οὐ
 5 "τολμᾷ λέγειν, ὥς πρότερον ἔφην, οὐ φιλόσοφος, ἀλλὰ
 "φιλόδοξος ἀνὴρ δείκνυται, ὅς γε μὴδὲ τὸ Σωκρατικὸν
 "ἀξίεραστον ὄν τιμᾷ." Ταῦτα μὲν οὖν ὁ Ἰουστίνος.
 7. "Ὅτι δὲ κατὰ τὴν αὐτοῦ πρόρρησιν πρὸς τοῦ Κρίσκεντος
 συσκευασθεὶς ἐτελειώθη, Τατιανὸς ἀνὴρ τὸν πρῶτον αὐτοῦ
 10 βίον σοφιστεύσας ἐν τοῖς Ἑλλήνων μαθήμασι, καὶ δόξαν οὐ
 σμικρὰν ἐν αὐτοῖς ἀπεινηνεγμένος, πλεῖστά τε συγγράμμα-
 σιν αὐτοῦ καταλιπὼν μνημεῖα, ἐν τῇ πρὸς Ἑλληνας ἱστο-
 ρεῖ λέγων ὧδέ πως "καὶ ὁ Θυμασιώτατος Ἰουστίνος
 "ὁρῶνς ἐξεφώνησεν εἰκέναι τοὺς προειρημένους λησταῖς."
 15 8. Εἴτ' ἐπειπὼν τινα περὶ τῶν φιλοσόφων ἐπιλέγει ταῦτα
 "Κρίσκης γοῦν, ὁ ἐννεοττεύσας τῇ μεγάλῃ πόλει, παιδερα-
 "στία μὲν πάντας ὑπερήνεγκε, φιλαργυρία δὲ πάνν προ-
 "σεχὴς ἦν. 9. Θανάτου δὲ ὁ καταφρονεῖν συμβουλεύων
 "οὕτως αὐτὸς ἐδεδίδει τὸν θάνατον, ὥς καὶ Ἰουστίνον
 20 "κάθ' ἅπερ μεγάλῳ κακῷ τῷ θανάτῳ περιβαλεῖν πραγμα-
 "τεύσασθαι, διότι κηρύττων τὴν ἀλήθειαν λίχνους τοὺς
 "φιλοσόφους καὶ ἀπατεῶνας ἐξήλεγχεν." Καὶ τὸ μὲν
 κατὰ Ἰουστίνον μαρτύριον τοιαύτην εἴληχε τὴν αἰτίαν.

XVII. [Nic. H. E. III, 33.] 1. Ὁ δ' αὐτὸς ἀνὴρ πρὸ
 25 τοῦ κατ' αὐτὸν ἀγῶνος ἐτέρων πρὸ αὐτοῦ μαρτυρησάντων
 ἐν τῇ προτέρᾳ αὐτοῦ μνημονεύει ἀπολογία, χρησίμως τῇ
 ὑποθέσει καὶ ταῦτα ἱστορῶν. 2. Γράφει δὲ ὧδε "γυνή τις
 "συνεβίου ἀνδρὶ ἀκολασταίνοντι, ἀκολασταίνουσα καὶ αὐτὴ
 "πρότερον. Ἐπειδὴ δὲ τὰ τοῦ Χριστοῦ διδάγματα ἔγνω,

" ἐσωφρονίσῃ, καὶ τὸν ἄνδρα ὁμοίως σωφρονεῖν πείθειν
 " ἐπειῶτο, τὰ διδάγματα ἀναφέρουσα, τὴν τε μέλλουσιν
 " τοῖς οὐ σωφρόνως καὶ μετὰ λόγον ὀρξοῦ βιοῦσιν ἔσεσθαι
 " ἐν αἰωνίῳ πυρὶ κόλασιν ἀπαγγέλλουσα. 3. Ὁ δὲ ταῖς
 " αὐταῖς ἀσελγείαις ἐπιμένων ἀλλοτρίαν διὰ τῶν πράξεων 5
 " ἐποιεῖτο τὴν γαμετήν. Ἀσεβὲς γὰρ ἡγουμένη τὸ λοιπὸν
 " ἡ γυνὴ συγκατακλίνεισθαι ἀνδρὶ παρὰ τὸν τῆς φύσεως
 " νόμον καὶ παρὰ τὸ δίκαιον πόρους ἡδονῆς ἐκ παντὸς πει-
 " ρωμένῳ ποιεῖσθαι, τῆς συζυγίας χωρισθῆναι ἐβουλήθη.
 " 4. Καὶ ἐπεὶ ἐξεδυσωπείτο ὑπὸ τῶν αὐτῆς, ἔτι προσμένειν 10
 " συμβουλευόντων, ὥς εἰς ἐλπίδα μεταβολῆς ἥξοντός ποτε
 " τοῦ ἀνδρός, βριαζομένη ἑαυτὴν ἐπέμενεν. 5. Ἐπειδὴ δὲ
 " ὁ ταύτης ἀνὴρ εἰς τὴν Ἀλεξάνδρειαν πορευθεὶς χαλεπώ-
 " τερα πράττειν ἀπηγγέλλετο, ὅπως μὴ κοινωνῶς τῶν ἀδικη-
 " μάτων καὶ ἀσεβημάτων γένηται, μένουσα ἐν τῇ συζυγίᾳ, 15
 " καὶ ὁμοδίατος καὶ ὁμόκοιτος γινομένη, τὸ λεγόμενον
 " παρ' ἡμῖν ῥεπούδιον δοῦσα ἐχωρίσθη. 6. Ὁ δὲ καλὸς
 " κάγαθος ταύτης ἀνὴρ, εἶον αὐτὸν χαίρειν, ὅτι ἂν πάλαι.
 " μετὰ τῶν ὑπηρετῶν καὶ τῶν μισθοφόρων εὐχερῶς ἔπραττε,
 " μέζαις χαίρουσα καὶ κακία πάσῃ, τούτων μὲν τῶν πρά- 20
 " ξων πέπαυτο, καὶ αὐτὸν τὰ αὐτὰ παύσασθαι πράττοντα
 " ἐβούλετο, μὴ βουλομένου ἀπαλλαγείσης κατηγορίαν πε-
 " ποίηται, λέγων αὐτὴν Χριστιανὴν εἶναι. 7. Καὶ ἡ μὲν
 " βιβλίδιόν σοι τῇ αὐτοκράτορι ἀναδέδωκε, πρότερον συγ-
 " χωρηθῆναι αὐτῇ διοικήσασθαι τὰ ἑαυτῆς ἀξιοῦσα, ἔπειτα 25
 " ἀπολογήσασθαι περὶ τοῦ κατηγορήματος μετὰ τὴν τῶν
 " πραγμάτων αὐτῆς διοίκησιν. Καὶ συνεχώρησας τούτο.
 " 8. Ὁ δὲ ταύτης ποτὲ ἀνὴρ, πρὸς ἐκείνην μὲν μὴ δυνάμε-
 " νος τὰ νῦν ἔτι λέγειν, πρὸς Πτολεμαῖον τινα, ὃν Οὐρβί-

"κιος ἐκολάσατο, διδάσκαλον ἐκείνης τῶν Χριστιανῶν μα-
 "θημάτων γενόμενον, ἐτράπετο διὰ τοῦδε τοῦ τρόπου.
 "9. Ἐκατόνταρχον εἰς δεσμὰ ἐμβάλοντά τὸν Πτολεμαῖον,
 "φίλον αὐτῷ ὑπάρχοντα, ἔπεισε λαβέσθαι τοῦ Πτολεμαίου
 5 "καὶ ἀνερωτῆσαι εἰ, αὐτὸ τοῦτο μόνον, Χριστιανός ἐστι.
 "Καὶ τὸν Πτολεμαῖον φιλαλήσῃ, ἀλλ' οὐκ ἀπατηλὸν οὐδὲ
 "ψευδολόγον τὴν γνώμην ὄντα, ὁμολογήσαντα ἑαυτὸν
 "εἶναι Χριστιανὸν, ἐν δεσμοῖς γενέσθαι ὁ ἐκατόνταρχος
 "πεποίθηκε, καὶ ἐπὶ πολὺν χρόνον ἐν τῷ δεσμωτηρίῳ ἐκο-
 10 "λάσατο. 10. Τελευταῖον δὲ ὅτε ἐπὶ Οὐρβίκιον ἤχθη ὁ
 "ἄνθρωπος, ὁμοίως αὐτὸ τοῦτο μόνον ἐξητάσῃ, εἰ εἴη
 "Χριστιανός. Καὶ πάλιν τὰ καλὰ ἑαυτῷ συνεπιστάμενος
 "διὰ τὴν ἀπὸ τοῦ Χριστοῦ διδαχὴν, τὸ διδασκαλεῖον τῆς
 "θείας ἀρετῆς ὁμολόγησεν. 11. Ὁ γὰρ ἀρνούμενος ὅτι οὖν
 15 "ἢ κατεγνωκῶς τοῦ πράγματος ἕξαρνος γίνεται, ἢ ἑαυτὸν
 "ἀνάξιον ἐπιστάμενος καὶ ἀλλότριον τοῦ πράγματος τὴν
 "ὁμολογίαν φεύγει. Ὡν οὐδὲν πρόσεστι τῷ ἀληθινῷ
 "Χριστιανῷ. 12. Καὶ τοῦ Οὐρβικίου κελεύσαντος αὐτὸν
 "ἀπαχθῆναι, Λούκιός τις, καὶ αὐτὸς ὢν Χριστιανὸς, ὁρῶν
 20 "τὴν ἀλόγως οὕτω γενομένην κρίσιν, πρὸς τὸν Οὐρβίκιον
 "ἔφη 'τίς ἢ αἰτία τοῦ μήτε μοιχὸν, μήτε πόρνον, μήτε
 "ἀνδροφόνον, μήτε λωποδύτην, μήτε ἄρπαγα, μήτε ἀπλῶς
 "ἀδίκημά τι πράξαντα ἐλεγχόμενον, ὀνόματος δὲ Χριστια-
 "νοῦ προσωνυμίαν ὁμολογοῦντα τὸν ἄνθρωπον τοῦτον
 25 "ἐκολάσω; οὐ πρέποντα Εὐσεβεῖ αὐτοκράτορι οὐδὲ φιλο-
 "σόφῳ Καίσαρος παιδὶ, οὐδὲ ἱερᾷ συγκλήτῳ κρίνεις, ὦ
 "Οὐρβίκιε.' 13. Καὶ ὅς οὐδὲν ἄλλο ἀποκρινάμενος καὶ
 "πρὸς τὸν Λούκιον ἔφη 'δοκεῖς μοι καὶ σὺ εἶναι τοιοῦτος.'
 "Καὶ τοῦ Λουκίου φήσαντος 'μάλιστα' πάλιν καὶ αὐτὸν

"ἀπαχθῆναι ἐκίλευσεν. Ὁ δὲ χάριν εἶδέναι ὡμολόγει·
 "πονηρῶν γὰρ δεσποτῶν τῶν τοιούτων ἀπηλλάχθαι
 "ἐπέειπε, καὶ παρὰ ἀγαθὸν πατέρα καὶ βασιλέα τὸν θεὸν
 "πορεύεσθαι. Καὶ ἄλλος δὲ τρίτος ἐπέλθων κολασθῆναι
 "προσετιμήθη." Τούτοις ὁ Ἰουστῖνος εἰκότως καὶ ἀκο- 5
 λούτως ἃς προεμνημονεύσαμεν αὐτοῦ φωνὰς ἐπάγει λέγων
 "κἀγὼ οὖν προσδοκῶ ὑπὸ τινος τῶν ὀνομασμένων ἐπι-
 βουλευθῆναι" καὶ τὰ λοιπά.

XVIII. [Nic. II. E. IV, 6.] 1. Πλείστα δὲ οὗτος κατα-
 λέλοιπεν ἡμῖν πεπαιδευμένης διανοίας καὶ περὶ τὰ θεῖα 10
 ἐσπουδακίας ὑπομνήματα, πάσης ὠφελείας ἔμπλεα, ἐφ' ἃ
 τοὺς φιλομαθεῖς ἀναπέμψομεν, τὰ εἰς ἡμετέραν γνῶσιν
 ἐλθόντα χρησίμως παρασημνήμενοι. 2. Ὁ μὲν τίς ἐστίν
 αὐτῷ λόγος πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ προσαγορευ-
 ζέοντα καὶ τοὺς τούτου παῖδας τήν τε Ῥωμαίων σύγκλητον 15
 προσφωνητικὸς ὑπὲρ τῶν καθ' ἡμᾶς δογμάτων, ὁ δὲ δευ-
 τέραν περιέχων ὑπὲρ τῆς ἡμετέρας πίστεως ἀπολογίαν, ἣν
 πεποίηται πρὸς τὸν τοῦ δεδηλωμένου αὐτοκράτορος διά-
 δοχόν τε καὶ ὁμόνυμον Ἀντωνῖνον Οὐῆρον, οὗ τὰ κατὰ
 τοὺς χρόνους ἐπὶ τοῦ παρόντος διέξιμεν. 3. Καὶ ἄλλος 20
 ὁ πρὸς Ἑλληνας, ἐν ᾧ μακρὸν περὶ πλείστων παρ' ἡμῖν
 τε καὶ τοῖς Ἑλλήνων φιλοσόφοις ζητουμένων κατατείνας
 λόγον περὶ τῆς τῶν δαιμόνων διαλαμβάνει φύσεως· ἃ
 οὐδὲν ἂν ἐπέιγοι τὰ νῦν παρατίθεται. 4. Καὶ αὖτις
 ἕτερον πρὸς Ἑλληνας εἰς ἡμᾶς ἐλήλυθεν αὐτοῦ σύγ- 25
 γραμμα, ὃ καὶ ἐπέγραψεν ἔλεγχον. Καὶ παρὰ τούτους
 ἄλλο περὶ θεοῦ μοναρχίας, ἣν οὐ μόνον ἐκ τῶν παρ' ἡμῖν
 γραφῶν, ἀλλὰ καὶ ἐκ τῶν Ἑλληνικῶν συνίστησι βιβλίων.
 5. Ἐπὶ τούτοις ἐπιγεγραμμένον ψάλτης, καὶ ἄλλο σχολι-

κὸν περὶ ψυχῆς, ἐν ᾧ διαφόρους πεύσεις προτείνας περὶ τοῦ κατὰ τὴν ὑπόθεσιν προβλήματος, τῶν παρ' Ἑλλησι φιλοσόφων παρατίθεται τὰς δόξας, αἷς καὶ ἀντιλέξιν ὑπισχνεῖται, τὴν τε αὐτὸς αὐτοῦ δόξαν ἐν ἑτέρῳ παραθή-
 5 σεσθαι συγγράμματι. 6. Καὶ διάλογον δὲ πρὸς Ἰουδαίους συνέταξεν, ὃν ἐπὶ τῆς Ἑφεσίῳ πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπισημότατον πεποιήται, ἐν ᾧ τίνα τρόπον ἡ θεία χάρις αὐτὸν ἐπὶ τὸν τῆς πίστεως παρώρμησε λόγον δηλοῖ, ὁποῖαν τε πρότερον περὶ τὰ φιλόσοφα μαθή-
 10 ματα σπουδὴν εἰσενήνεκται καὶ ὅσῃν ἐποιήσατο τῆς ἀληθείας ἐκθυμοτάτην ζήτησιν. 7. Ἱστορεῖ δ' ἐν ταύτῳ περὶ Ἰουδαίων, ὡς κατὰ τῆς τοῦ Χριστοῦ διδασκαλίας ἐπιβουλήν συσκευασαμένων, αὐτὰ ταῦτα πρὸς τὸν Τρύφωνα ἀποτεινόμενος· "οὐ μόνον δὲ οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε
 15 "κακῶς, ἀλλὰ ἄνδρας ἐκλεκτοὺς ἐκλεξάμενοι τότε ἀπὸ "Ἱερουσαλὴμ ἐξεπέμψατε εἰς ἅπασαν τὴν γῆν λέγοντες "αἶρεσιν ἄξιον Χριστιανῶν πεφάνθαι, καταλέγοντές τε "ταῦτα, ἅπερ καὶ ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγου-
 "σιν, ὥστε οὐ μόνον ἑαυτοῖς ἀδικίας αἵτιοι ὑπάρχετε, ἀλλὰ
 20 "καὶ τοῖς ἄλλοις ἅπασιν ἀπλῶς ἀνθρώποις." 8. Γράφει δὲ καὶ ὡς ὅτι μέχρι καὶ αὐτοῦ χαρίσματα προφητικά διέλαμπεν ἐπὶ τῆς ἐκκλησίας. Μέννηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων. Καὶ ῥητῶν δὲ τινῶν προφητικῶν μνημονεύει, διελέγχων
 25 τὸν Τρύφωνα, ὡσὰν περικοφάντων αὐτὰ Ἰουδαίων ἀπὸ τῆς γραφῆς. Πλεῖστα δὲ καὶ ἕτερα παρὰ πολλοῖς φέρεται ἀδελφοῖς τῶν αὐτοῦ πόνων. 9. Οὕτως δὲ σπουδῆς εἶναι ἄξιοι καὶ τοῖς παλαιοῖς ἐδόκουν οἱ τάνδρὸς λόγοι, ὡς τὸν Εἰρηναῖον ἀπομνημονεύειν αὐτοῦ φωνὰς, τοῦτο μὲν ἐν τῷ

τιτάρτῳ πρὸς τὰς αἱρέσεις αὐτὰ ἐὼς ταῦτα ἐπιλέγοντα " καὶ
 " καλῶς ὁ Ἰουστῖνος ἐν τῷ πρὸς Μαρκίωνα συντάγματί
 " φησιν, ὅτι αὐτῷ τῷ κυρίῳ οὐκ ἂν ἐπίσθην ἄλλον θεόν
 " καταγγέλλουσι παρὰ τὸν δημιουργόν," τοῦτο δὲ ἐν τῷ
 πέμπτῳ τῆς αὐτῆς ὑποθέσεως διὰ τούτων " καὶ καλῶς ὁ 5
 " Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ κυρίου παρουσίας
 " οὐδέποτε ἐτόλμησεν ὁ σατανᾶς βλασφημῆσαι τὸν θεόν,
 " ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν." 10. Καὶ ταῦτα
 δὲ ἀναγκαίως εἰρήστω, εἰς προτροπὴν τοῦ μετὰ σπουδῆς
 τοὺς φιλομαθεῖς καὶ τοὺς τούτου περιέπειν λόγους. Καὶ 10
 τὰ μὲν κατὰ τόνδε τοιαῦτα ἦν.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Ε.

[Προοίμιον.] 1. Ὁ μὲν οὖν τῆς Ῥωμαίων ἐκκλησίας
ἐπίσκοπος Σωτήρ ἐπὶ ὄγδοον ἔτος ἡγησάμενος τελευτᾷ
τὸν βίον. Τοῦτον δωδέκατος ἀπὸ τῶν ἀποστόλων Ἐλεύ-
ξερὸς διαδέχεται· ἔτος δ' ἦν ἑπτακαίδέκατον αὐτοκράτορος
5 Ἀντωνίνου Οὐήρου, ἐν ᾧ κατὰ τινα μέρη τῆς γῆς σφοδρό-
τερον ἀναρριπισθέντος τοῦ κατ' ἡμῶν διωγμοῦ ἐξ ἐπιξέ-
σεως τῶν κατὰ πόλεις δήμων μυριάδας μαρτύρων ἀνὰ τὴν
οἰκουμένην διαπρέψαι, στοχασμῷ λαβεῖν ἔνεστιν ἀπὸ τῶν
κατ' ἐν ἔθνος συμβεβηκότων, ἃ καὶ γραφῇ τοῖς μετέπειτα
10 παραδοξῆναι, ἀλήστου μνήμης ὡς ἀληθῶς ἐπάξια ὄντα,
συμβέβηκε. 2. Τῆς μὲν οὖν περὶ τούτων ἐντελεστάτης
ὕφηγίσεως τὸ πᾶν σύγγραμμα τῇ τῶν μαρτύρων ἡμῶν
κατατέτακται συναγωγῇ, οὐχ ἱστορικὴν αὐτὸ μόνον, ἀλλὰ
καὶ διδασκαλικὴν περιέχον διήγησιν. Ὅποσα γέ τοι τῆς
15 παρούσης ἔχοιτο πραγματείας, ταῦτ' ἐπὶ τοῦ παρόντος
ἀναλεξάμενος παρασῆσομαι. 3. Ἄλλοι μὲν οὖν ἱστορικᾶς
ποιούμενοι διηγήσεις πάντως ἂν παρέδωκαν τῇ γραφῇ
πολέμων νίκας, καὶ τρόπαια κατ' ἐχθρῶν, στρατηγῶν τε
ἀριστείας, καὶ ὀπλιτῶν ἀνδραγαθίας, αἵματι καὶ μυρίοις

φόνους παίδων καὶ πατρίδος καὶ τῆς ἄλλης ἕνεκεν περιουσίας μανζύντων. 4. Ὁ δὲ γε περὶ τοῦ καὶ ἡμᾶς πολιτεύματος διηγηματικὸς ἡμῖν λόγος τοὺς ὑπὲρ αὐτῆς τῆς κατὰ ψυχὴν εἰρήνης εἰρηνεκωτάτους πολέμους, καὶ τοὺς ἐν τούτοις ὑπὲρ ἀληθείας μᾶλλον ἢ πατρίδος, καὶ μᾶλλον 5 ὑπὲρ εὐσεβείας ἢ τῶν φιλτάτων ἀνδρισσιμένους αἰωνίαις ἀναγράφεται στήλαις, τῶν εὐσεβείας ἀξλητῶν τὰς ἐνστάσεις, καὶ τὰς πολυτλήτους ἀνδρείας, τρόπαιά τε τὰ κατὰ δαιμόνων, καὶ νίκας τὰς κατὰ τῶν ἀοράτων ἀντιπάλων, καὶ τοὺς ἐπὶ πᾶσι τούτοις στεφάνους εἰς αἰώνιον μνήμην 10 ἀνακηρύττων.

I. [Nie. H. E. IV, 16, 17.] 1. Γαλλία μὲν οὖν ἡ χώρα ἦν, καὶ ἦν τὸ τῶν δηλουμένων συνεκροτέϊτο στάδιον, ἥς μητροπόλεις ἐπίσημοι καὶ παρὰ τὰς ἄλλας τῶν αὐτόξι διαφέρουσαι βεβρόνται Λούγδουνος καὶ Βιέννα, ἐξ ὧν 15 ἀμφοτέρων τὴν ἅπασαν χώραν πολλῇ τῇ ρεύματι περιρρέων ὁ Ῥοδανὸς ποταμὸς διέξεισι. 2. Τὴν οὖν περὶ τῶν μαρτύρων γραφὴν αἱ τῇδε διαφανέσταται ἐκκλησίαι ταῖς κατὰ τὴν Ἀσίαν καὶ Φρυγίαν διαπέμπονται, τὰ παρ' αὐταῖς πραχθέντα τοῦτον ἀνιστοροῦσαι τὸν τρόπον. 20 3. Παραζήσομαι ἐξ τὰς αὐτῶν φωνάς "οἱ ἐν Βιέννῃ καὶ "Λουγδούνῃ τῆς Γαλλίας παροικοῦντες δοῦλοι Χριστοῦ "τοῖς κατὰ τὴν Ἀσίαν καὶ Φρυγίαν τὴν αὐτὴν τῆς ἀπολυ- "τρώσεως ἡμῖν πίστιν καὶ ἐλπίδα ἔχουσιν ἀδελφοῖς, εἰρήνη "καὶ χάρις καὶ δόξα ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ 25 "τοῦ κυρίου ἡμῶν." 4. Εἴτα τούτοις ἐξῆς ἕτερα προοιμασάμενοι τὴν τοῦ λόγου καταρχὴν ποιοῦνται ἐν τούτοις "τὸ μὲν οὖν μέγεθος τῆς ἐνθάδε ἐλίψεως καὶ τὴν τοσαύτην "τῶν ἐξῶν εἰς τοὺς ἀγίους ὀργὴν, καὶ ὅσα ὑπέμειναν οἱ

"μακάριοι μάρτυρες, ἐπ' ἀκριβὲς οὕτ' ἡμεῖς εἶπεν ἱκανοὶ
 "οὔτε μὴν γραφῇ περιληφθῆναι δυνατόν. 5. Παντὶ γὰρ
 "σῴζει ἐνέσκηψεν ὁ ἀντικείμενος, προσημαζόμενος ἤδη
 "τὴν ἀδεῶς μέλλουσαν ἔσσεσθαι παρουσίαν αὐτοῦ, καὶ διὰ
 5 "πάντων διήλθεν, ἐξίζων τοὺς ἑαυτοῦ καὶ προγυμνάζων
 "κατὰ τῶν δούλων τοῦ Θεοῦ, ὥστε μὴ μόνον οἰκιῶν καὶ
 "βαλανείων καὶ ἀγορᾶς εἶργεσθαι, ἀλλὰ καὶ τὸ καζόλου
 "φαίνεσθαι ἡμῶν τινὰ αὐτοῖς ἀπειρῆσθαι ἐν ὑποίῳ δήποτε
 "τόπῳ. 6. Ἀντεστρατήγει δὲ ἡ χάρις τοῦ Θεοῦ, καὶ τοὺς
 10 "μὲν ἀσθενεῖς ἐρρύνετο, ἀντιπαρέτασσε δὲ στύλους ἐδραίους,
 "δυναμένους διὰ τῆς ὑπομονῆς πᾶσαν τὴν ὁρμὴν τοῦ πο-
 "νηροῦ εἰς ἑαυτοὺς ἐλκύσαι, οἳ καὶ ὁμόσε ἐχώρουν αὐτῷ,
 "πᾶν εἶδος ὀνειδισμοῦ καὶ κολάσεως ἀνεχόμενοι, οἳ καὶ τὰ
 "πολλὰ ὀλίγα ἡγούμενοι ἔσπευδον πρὸς Χριστὸν, ὅντως
 15 "ἐπιδεικνύμενοι ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 "πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
 "7. Καὶ πρῶτον μὲν τὰ ἀπὸ τοῦ ὄχλου πανδημεῖ σωρηδὺν
 "ἐπιφερόμενα γενναίως ὑπέμενον, ἐπιβοήσεις καὶ πληγὰς
 "καὶ συρμούς καὶ διαρπαγὰς καὶ λίθων βολὰς καὶ συγκλεί-
 20 "σεις καὶ πάντ' ὅσα ἡγριωμένῳ πλήθει ὡς πρὸς ἐχθρούς
 "καὶ πολεμίους φιλεῖ γίνεσθαι. 8. Καὶ δὴ ἀναχζέντες
 "εἰς τὴν ἀγορὰν ὑπὸ τε τοῦ χιλιάρχου καὶ τῶν προεστη-
 "κότων τῆς πόλεως ἐξουσιῶν, ἐπὶ παντὸς τοῦ πλήθους
 "ἀνακριζέντες καὶ ὁμολογήσαντες, συνεκλείσθησαν εἰς τὴν
 25 "εἰρκτὴν ἕως τοῦ ἡγεμόνος τῆς παρουσίας. 9. Μετέπειτα
 "δὲ ἐπὶ τὸν ἡγεμόνα ἀχζέντων αὐτῶν, κἀκείνου πάσῃ τῇ
 "πρὸς ἡμᾶς ὁμότητι χρωμένον, Οὐέττιος Ἐπάγαθος, εἷς
 "ἐκ τῶν ἀδελφῶν, πλήρωμα ἀγάπης τῆς πρὸς τὸν Θεὸν
 "καὶ πρὸς τὸν πλησίον κεχωρηκῶς—οὗ καὶ ἐπὶ τοσοῦτον

ἡ κρήδωτο ἡ πολιτεία, ὥς καίπερ ὄντα νέον συνεξισού-
 σται τῇ τοῦ πρσιγῡτέρου Ζαχαρίου μαρτυρίᾳ· πεπόρευτο
 γοῦν ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιοῦμασι τοῦ κυρίου
 ἀμεμπτος, πάσῃ τῇ πρὸς τὸν πλησίον λειτουργίᾳ ἄοκνος,
 ζῆλον θεοῦ πολὺν ἔχων, καὶ ζέων τῷ πνεύματι—τοιούτος 5
 εἴ τις ὦν τὴν οὕτως κατ' ἡμῶν ἀλόγως γινομένην κρίσιν
 οὐκ ἐβάστασεν, ἀλλ' ὑπερηγανάκτησε, καὶ ἠξίου καὶ αὐτὸς
 ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν ἀδελφῶν, ὅτι μηδὲν
 ἄξιον μηδὲ ἀσεβές ἐστιν ἐν ἡμῖν. 10. Τῶν δὲ περὶ τὸ
 βῆμα καταβοησάντων αὐτοῦ (καὶ γὰρ ἦν ἐπίσημος), καὶ 10
 τοῦ ἡγεμόνος μὴ ἀνασχομένου τῆς οὕτως ὑπ' αὐτοῦ δι-
 καίας προταξείσης ἀξιώσεως, ἀλλὰ μόνον τοῦτο πυζο-
 μένου, εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ λαμπροτάτη
 φωνῇ ὁμολογήσαντος, ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλῆ-
 ρον τῶν μαρτύρων, παράκλητος Χριστιανῶν χρηματίσας, 15
 ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ, τὸ πνεῦμα πλέον τοῦ
 Ζαχαρίου, ὃ διὰ τοῦ πληρώματος τῆς ἀγάπης ἐνεδείξατο,
 εὐδοκήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν
 αὐτοῦ θεῖναι ψυχὴν. Ἦν γὰρ καὶ ἔστι γνήσιος Χρι-
 στοῦ μαθητής, ἀκολουθεῖν τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. 20
 11. Ἐντεῦθεν δὴ διεκρίνοντο οἱ λοιποὶ, καὶ φανεροὶ καὶ
 ἔτοιμοι ἐγίνοντο πρωτομάρτυρες, οἳ καὶ μετὰ πάσης προ-
 θυμίας ἀνεπλήρουν τὴν ὁμολογίαν τῆς μαρτυρίας, ἐφαί-
 ροντο δὲ καὶ οἱ ἀνέτοιμοι καὶ ἀγύμναστοι καὶ ἔτι ἀσθε-
 νεῖς, ἀγῶνος μεγάλου τόνον ἐνεγκεῖν μὴ δυνάμενοι, ὧν 25
 καὶ ἐξέτρωσαν ὥς δέκα τὸν ἀριθμὸν, οἳ καὶ μεγάλην
 λύπην καὶ πένθος ἀμέτρητον ἐνεποίησαν ἡμῖν, καὶ τὴν
 προθυμίαν τῶν λοιπῶν τῶν μὴ συνειλημμένων ἐνέκοψαν,
 οἳ καίπερ πάντα τὰ δεινὰ πάσχοντες ὁμῶς συμπαρῆσαν

- " τοῖς μάρτυσι καὶ οὐκ ἀπελείποντο αὐτῶν. 12. Τότε δὴ
 " οἱ πάντες μεγάλως ἐπτοήζημεν, διὰ τὸ ἄδηλον τῆς ὁμο-
 " λογίας, οὐ τὰς ἐπιφερομένας κολάσεις φοβούμενοι, ἀλλὰ
 " τὸ τέλος ἀφορῶντες, καὶ τὸ ἀποπεσεῖν τινὰ δεδιότες.
 5" 13. Συνελαμβάνοντο μέντοι καθ' ἐκάστην ἡμέραν οἱ
 " ἄξιοι, τὸν ἐκείνων ἀναπληροῦντες ἀριζμόν, ὥστε συλλε-
 " γῆναι ἐκ τῶν δύο ἐκκλησιῶν πάντας τοὺς σπουδαίους,
 " καὶ δι' ὧν μάλιστα συνειστίκει τὰ ἐνθάδε. 14. Συνε-
 " λαμβάνοντο δὲ καὶ ἐθνικοὶ τινες οἰκέται τῶν ἡμετέρων,
 10" ἐπεὶ δημοσίᾳ ἐκέλευσεν ὁ ἡγεμὼν ἀναζητεῖσθαι πάντας
 " ἡμᾶς· οἳ καὶ κατ' ἐνέδραν τοῦ σατανᾶ, φοβηθέντες τὰς
 " βασάνους ἅς τοὺς ἁγίους ἐβλεπον πάσχοντας, τῶν
 " στρατιωτῶν ἐπὶ τοῦτο παρορμώντων αὐτοὺς κατεψεύ-
 " σαντο ἡμῶν Θυέστεια δεῖπνα καὶ Οἰδιποδείους μίξεις καὶ
 15" ὅσα μήτε λαλεῖν μήτε νοεῖν ξέμις ἡμῖν, ἀλλὰ μηδὲ
 " πιστεύειν, εἴ τι τοιοῦτο πώποτε παρὰ ἀνθρώποις ἐγένετο.
 " 15. Τούτων δὲ φημισθέντων πάντες ἀπεθρηιώθησαν εἰς
 " ἡμᾶς, ὥστε καὶ εἴ τινες τὸ πρότερον δι' οἰκειότητα ἔμε-
 " τρίαζον, τότε μεγάλως ἐχαλέπαινον καὶ διεπρίοντο καθ'
 20" ἡμῶν. Ἐπληροῦτο δὲ τὸ ὑπὸ τοῦ κυρίου ἡμῶν εἰρημέ-
 " νον, ὅτι ἐλεύσεται καιρὸς, ἐν ᾧ πᾶς ὁ ἀποκτείνας ὑμᾶς
 " δόξει λατρεῖαν προσφέρειν τῷ Θεῷ. 16. Ἐνταῦθα λοι-
 " πὸν ὑπεράνω πάσης ἐξηγήσεως ὑπέμενον κολάσεις οἱ
 " ἄγιοι μάρτυρες, φιλοτιμουμένου τοῦ σατανᾶ καὶ δι' ἐκεί-
 25" νων ῥηθῆναι τι τῶν βλασφημίων. 17. Ὑπερβεβλημένως
 " δὲ ἐνέσκηψεν ἡ ὀργὴ πᾶσα καὶ ὄχλον καὶ ἡγεμόνας καὶ
 " στρατιωτῶν εἰς Σάγκτον τὸν διάκονον ἀπὸ Βιέννης, καὶ
 " εἰς Μάτουρον, νεοφώτιστον μὲν ἀλλὰ γενναῖον ἀγω-
 " νιστὴν, καὶ εἰς Ἀτταλον Περγαμηνὸν τῷ γένει, στυλὸν

" καὶ ἐδραίωμα τῶν ἐνταῦθα αἰ γεγονότα καὶ εἰς Βλαντί-
 " ραν, εἰ ἥς ἐπέδειξεν ὁ Χριστὸς ὅτι τὰ παρὰ ἀνθρώποις
 " εὐτελῇ καὶ αἰετῇ καὶ εὐκαταφρόνητα φαινόμενα μεγάλης
 " καταξιούται παρὰ θεῷ δόξης, διὰ τὴν πρὸς αὐτὸν ἀγάπην,
 " τὴν ἐν ἐνστάσει δεικνυμένην, καὶ μὴ ἐν εἴδει καυχωμένην. 5
 " 18. Ἡμῶν γὰρ πάντων δεδιότων, καὶ τῆς σαρκίνης δε-
 " σποίνης αὐτῆς, ἥτις ἦν καὶ αὐτὴ τῶν μαρτύρων μία
 " ἀγωνίστρια, ἀγωνιώσης μὴ οὐδὲ τὴν ὁμολογίαν δυνή-
 " σεται παρρησιάσασθαι διὰ τὸ ἀσθενὲς τοῦ σώματος, ἡ
 " Βλαντίνη τοσαύτης ἐπληρώσει ἐνστάσεως ὥστε ἐκλυθῆναι 10
 " καὶ παρεθῆναι τοὺς κατὰ διαδοχὰς παντὶ τρόπῳ βασανί-
 " ζοντας αὐτὴν ἀπὸ ἐωσίνης ἕως ἑσπέρας, καὶ αὐτοὺς
 " ὁμολογοῦντας ὅτι νενίκηται, μηδὲν ἔχοντες μηκέτι ὁ
 " ποιήσουσιν αὐτῇ, καὶ θαυμάζουν ἐπὶ τῷ παραμένειν
 " ἔμπρουν αὐτῇ, παντὸς τοῦ σώματος διερρωγότος καὶ 15
 " ἡμερωμένου, καὶ μαρτυρεῖν ὅτι ἐν εἶδος στρεβλώσεως
 " ἱκανὸν ἦν πρὸς τὸ ἐξαγαγεῖν τὴν ψυχὴν, οὐχ ὅτι γε
 " τοιαῦτα καὶ τοσαῦτα. 19. Ἄλλ' ἡ μακαρία ὡς γενναῖος
 " ἀθλητῆς ἀνενέαζεν ἐν τῇ ὁμολογίᾳ, καὶ ἦν αὐτῆς ἀνά-
 " ληψις καὶ ἀνάπαυσις καὶ ἀναλγησία τῶν συμβαινόντων 20
 " τὸ λέγειν ὅτι Χριστιανὴ εἰμι καὶ παρ' ἡμῖν οὐδὲν φαῦλον
 " γίνεται. 20. Ὁ δὲ Σάγκτος καὶ αὐτὸς ὑπερβεβλημένως
 " καὶ ὑπὲρ πάντα ἄνθρωπον πάσας τὰς ἐξ ἀνθρώπων
 " αἰκίας γενναίως ὑπομένων, τῶν ἀνόμων ἐλπίζόντων διὰ
 " τὴν ἐπιμονὴν καὶ τὸ μέγεθος τῶν βασάνων ἀκούσεσθαι 25
 " τι παρ' αὐτοῦ τῶν μὴ δεόντων, τοσαύτη ὑποστάσει ἀντι-
 " παρετάξατο αὐτοῖς, ὥστε δηδὲ τὸ ἴδιον κατειπεῖν ὄνομα,
 " μήτε ἔθρους, μήτε πόλεως ὅθεν ἦν, μήτε εἰ δοῦλος ἢ
 " ἐλεύθερος εἴη, ἀλλὰ πρὸς πάντα τὰ ἐπερωτώμενα ἀπεκρί-

"νατο τῇ Ῥωμαϊκῇ φωνῇ Ἰχριστιανός εἰμι." Τοῦτο καὶ ἀντὶ
 "ὀνόματος καὶ ἀντὶ πόλεως καὶ ἀντὶ γένους καὶ ἀντὶ παν-
 "τὸς ἐπαλλήλως ὡμολόγει, ἄλλην δὲ φωνὴν οὐκ ἤκουσαν
 "αὐτοῦ τὰ ἔξω. 21. Ὁξεν δὴ καὶ φιλονεικία μεγάλη τοῦ
 5 "τε ἡγεμόνος καὶ τῶν βασανιστῶν ἐγένετο πρὸς αὐτὸν,
 "ὥστε ὁπότε μηκέτι μηδὲν εἶχον ὃ ποιήσουσιν αὐτῷ, τὸ τε-
 "λευταῖον χαλκᾶς λεπίδας διαπύρους προσεκόλλων τοῖς
 "τρυφερωτάτοις μέλεσι τοῦ σώματος αὐτοῦ. 22. Καὶ ταῦτα
 "μὲν ἐκαίετο, αὐτὸς δὲ παρέμενεν ἀνεπίκαμptos καὶ ἀνέν-
 10 "δοτος, στερρὸς πρὸς τὴν ὁμολογίαν, ὑπὸ τῆς οὐρανίου
 "πηγῆς τοῦ ὕδατος τῆς ζωῆς τοῦ ἐξιόντος ἐκ τῆς νηδύος
 "τοῦ Χριστοῦ δροσιζόμενος καὶ ἐνδυναμούμενος. 23. Τὸ
 "δὲ σωματίον μάρτυς ἦν τῶν συμβεβηκότων, ὅλον τραῦμα
 "καὶ μῶλωψ καὶ συνεσπασμένον καὶ ἀποβεβληκὸς τὴν ἀν-
 15 "θρώπειον ἔξωθεν μορφήν, ἐν ᾗ πάσχων Χριστὸς μέγας
 "ἐπετέλει δόξας, καταργῶν τὸν ἀντικείμενον, καὶ εἰς τὴν
 "τῶν λοιπῶν ὑποτύπωσιν ὑποδεικνύων ὅτι μηδὲν φοβερόν
 "ὅπου πατὴρ ἀγάπη, μηδὲ ἀλγινὸν ὅπου Χριστοῦ δόξα.
 "24. Τῶν γὰρ ἀνόμων μετ' ἡμέρας πάλιν στρεβλούντων
 20 "τὸν μάρτυρα, καὶ νομιζόντων ὅτι οἰδούντων καὶ φλεγμαι-
 "νόντων τῶν σωμάτων εἰ τὰ αὐτὰ προσενέγκοιεν κολαστή-
 "ρια, περιέσονται αὐτοῦ, ὁπότε οὐδὲ τὴν ἀπὸ τῶν χειρῶν
 "ἀφὴν ἠνείχετο, ἥ ὅτι ἐναποθανὼν ταῖς βασάνοις φόβον
 "ἐμπούησει τοῖς λοιποῖς, οὐ μόνον οὐδὲν περὶ αὐτὸν τοιοῦ-
 25 "το συνέβη, ἀλλὰ καὶ παρὰ πᾶσαν δόξαν ἀνθρώπων ἀνέ-
 "κυψε καὶ ἀνωρξώθη τὸ σωματίον ἐν ταῖς μετέπειτα βασά-
 "νοις, καὶ τὴν ἰδέαν ἀπέλαβε τὴν προτέραν καὶ τὴν χρῆσιν
 "τῶν μελῶν, ὥστε μὴ κόλασιν, ἀλλ' ἴασιν διὰ τῆς χάριτος
 "τοῦ Χριστοῦ τὴν δευτέραν στρέβλωσιν αὐτῷ γενέσθαι.

" 25. Καὶ Βιβλιάδα δέ τινα, μίαν τῶν ἡρνημένων, ἤδη δο-
 " κῶν ὁ διάβολος καταπεπώκειναι, θελήσας δὲ καὶ διὰ βλα-
 " σφημίας κατακρῖναι, ἤγειν ἐπὶ κόλασιν, ἀναγκάζων εἰπεῖν
 " τὰ ἄδεια περὶ ἡμῶν, ὥς εὖτραυστον ἤδη καὶ ἄνανδρον.
 " 26. Ἡ δὲ ἐν τῇ στρεβλώσει ἀνένηψε, καὶ ὥσάν εἰπεῖν ἐκ 5
 " βαζίως ὕπνου ἀνεγρηγόρησεν, ὑπομνησεῖσα διὰ τῆς
 " προσκαίρου τιμωρίας τὴν αἰώνιον ἐν γεένῃ κόλασιν, καὶ
 " ἐξ ἐναντίας ἀντεῖπε τοῖς βλασφήμοις φήσασα ' πῶς ἂν
 " παιδία φάγοιεν οἱ τοιοῦτοι, οἷς μηδὲ ἀλόγων ζώων αἷμα
 " φαγεῖν ἐξόν ;' καὶ ἀπὸ τοῦδε Χριστιανὴν ἑαυτὴν ὡμολό- 10
 " γει, καὶ ἐν τῇ κλήρῳ τῶν μαρτύρων προσετέθη. 27. Κα-
 " ταργηθέντων δὲ τῶν τυραννικῶν κολασθηρίων ὑπὸ τοῦ
 " Χριστοῦ διὰ τῆς τῶν μακαρίων ὑπομονῆς, ἐτέρας μηχανὰς
 " ὁ διάβολος ἐπενόει, τὰς κατὰ τὴν εἴρκτην ἐν τῇ σκότει
 " καὶ τῇ χαλεπωτάτῳ χωρίῳ συγκλείσεις, καὶ τὰς ἐν τῇ 15
 " ξύλῳ διατάσεις τῶν ποδῶν, ἐπὶ πίμπτον διατεινομένων
 " τρύπημα, καὶ τὰς λοιπὰς αἰκίας, ὅσας εἰώθασιν ὀργιζόμε-
 " νοι ὑπουργοί, καὶ ταῦτα διαβόλου πλήρεις, διατιθεῖναι τοὺς
 " ἐγκλεισμένους, ὥστε ἀποπνιγῆναι τοὺς πλείστους ἐν τῇ
 " εἴρκτῃ, ὅσους γε ὁ κύριος οὕτως ἐξελεῖν ἠξέλησεν, ἐπι- 20
 " δεικνύων τὴν αὐτοῦ δόξαν. 28. Οἱ μὲν γὰρ βασανισθέν-
 " τες πικρῶς, ὥστε δοκεῖν μηδὲ τῆς θεραπείας πάσης τυχόν-
 " τας ἔτι ζῆσαι δύνασθαι, παρέμενον ἐν τῇ εἴρκτῃ ἔρημοι
 " μὲν τῆς παρὰ ἀνθρώπων ἐπιμελείας, ἀναρρωννύμενοι δὲ
 " ὑπὸ κυρίου καὶ ἐνδυναμούμενοι καὶ σώματι καὶ ψυχῇ, καὶ 25
 " τοὺς λοιποὺς παρορμῶντες καὶ παραμυθούμενοι. Οἱ δὲ
 " νεαροὶ καὶ ἄρτι συνελθήμενοι, ὧν μὴ προκατήκιστο τὰ
 " σώματα, τὸ βάρος οὐκ ἔφερον τῆς συγκλείσεως, ἀλλ' ἐν-
 " δον ἐναπέθνησκον. 29. Ὁ δὲ μακάριος Ποσεινός, ὁ τὴν

" διακονίαν τῆς ἐπισκοπῆς ἐν Λουγδούνῳ πεπιστευμένος,
 " ὑπὲρ τὰ ἐνενήκοντα ἔτη τῆς ἡλικίας γεγονὼς, καὶ πάνυ
 " ἀσθενὴς τῷ σώματι, μόλις μὲν ἐμπνέων διὰ τὴν προκειμέ-
 " νην σωματικὴν ἀσθενεῖαν, ὑπὸ δὲ προθυμίας πνεύματος
 5 " ἀναρρωννύμενος διὰ τὴν ἐγκειμένην τῆς μαρτυρίας ἐπιθυ-
 " μίαν, καὶ αὐτὸς ἐπὶ τὸ βῆμα ἐσύρετο, τοῦ μὲν σώματος
 " καὶ ὑπὸ τοῦ γήρως καὶ ὑπὸ τῆς νόσου λελυμένου, τηρου-
 " μένης δὲ τῆς ψυχῆς ἐν αὐτῷ, ἵνα δι' αὐτῆς Χριστὸς θρι-
 "ambeύσῃ. 30. Ὃς ὑπὸ τῶν στρατιωτῶν ἐπὶ τὸ βῆμα κο-
 10 "μισθεῖς, παραπεμπόντων αὐτὸν τῶν πολιτικῶν ἐξουσιῶν
 " καὶ παντὸς τοῦ πληθους, ἐπιβοήσεις παντοίας ποιουμέ-
 " νων, ὡς αὐτοῦ ὄντος τοῦ κυρίου, ἀπεδίδου τὴν καλὴν μαρ-
 " τυρίαν. 31. Ἀνεταζόμενος δὲ ὑπὸ τοῦ ἡγεμόνος τίς εἴη
 " Χριστιανῶν ὁ θεός, ἔφη ἑὸν ἦς ἄξιος, γνῶσθι. Ἐντεῦ-
 15 "θεν δὴ ἀφειδῶς ἐσύρετο, καὶ ποικίλας ἔπασχε πληγὰς, τῶν
 " μὲν σύνεγγυς χερσὶ καὶ ποσὶν ἐνυβριζόντων παντοίως,
 " μηδὲ τὴν ἡλικίαν αἰδομένων αὐτοῦ, τῶν δὲ μακρὰν, ὃ
 " μετὰ χεῖρας ἕκαστος εἶχεν, εἰς αὐτὸν ἀκοντιζόντων,
 " πάντων δὲ ἡγούμενων μεγάλως πλημμελεῖν καὶ ἀσεβεῖν,
 20 " εἰ τις ἀπολειφθεῖν τῆς εἰς αὐτὸν ἀσελγείας· καὶ γὰρ
 " τοὺς θεοὺς ἑαυτῶν ὥοντο οὕτως ἐκδικήσιν. Καὶ μόγις
 " ἐμπνέων ἐρρίφη εἰς τὴν εἰρκτὴν, καὶ μετὰ δύο ἡμέρας
 " ἀπέψυξεν. 32. Ἐνταῦθα δὴ μεγάλη τις οἰκονομία τοῦ
 " θεοῦ ἐγίνετο, καὶ ἔλεος ἀμέτρητον ἀνεφαίνετο Ἰησοῦ,
 25 " σπανίως μὲν ἐν τῇ ἀδελφότητι γεγονὼς, μὴ ἀπολειπό-
 " μενον δὲ τῆς τέχνης τοῦ Χριστοῦ. 33. Οἱ γὰρ κατὰ
 " τὴν πρώτην σύλληψιν ἕξαρνοι γενόμενοι συνεκλείοντο
 " καὶ αὐτοῖ καὶ μετέιχον τῶν δεινῶν· οὐδὲ γὰρ ἐν τῷ
 " καιρῷ τούτῳ ὄφελός τι αὐτοῖς ἢ ἐξάρνησις ἐγίνετο· ἀλλ'

" αἱ μὲν ὁμολογοῦντες ὃ καὶ ἦσαν, συνεκλείοντο ὡς Χρι-
 " στιανοὶ, μηδεμιᾶς ἄλλης αὐτοῖς αἰτίας ἐπιφερομένης,
 " οἷτοι δὲ λοιπὸν ὡς ἀνδροφόνου καὶ μαροὶ κατείχοντο,
 " διπλότερον παρὰ τοὺς λοιποὺς κολαζόμενοι. 34. Ἐκεί-
 " νους μὲν γὰρ ἐπεκούφισεν ἡ χαρὰ τῆς μαρτυρίας, καὶ 5
 " ἡ ἐλπίς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν
 " ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικὸν, τούτους δὲ τὸ συνει-
 " δὸς μεγάλως ἐτιμωρεῖτο, ὥστε καὶ παρὰ τοῖς λοιποῖς
 " ἅπασι κατὰ τὰς παρόδους διαδήλους τὰς ὄψεις αὐτῶν
 " εἶναι. 35. Οἱ μὲν γὰρ ἱλαροὶ προήεσαν, δόξης καὶ χάρι- 10
 " τος πολλῆς ταῖς ὄψεσιν αὐτῶν συγκεκραμένης, ὥστε καὶ
 " τὰ δεσμὰ κόσμον εὐπρεπῇ περικεῖσθαι αὐτοῖς, ὡς νύμφη
 " κεκοσμημένη ἐν κροσσωτοῖς χρυσοῖς πεποικιλμένοις, τὴν
 " εὐωδίαν ὀδωδότες ἅμα τὴν Χριστοῦ, ὥστε ἐνίοις δόξαι
 " καὶ μύρῳ κοσμηκῶς κεχρῖσθαι αὐτούς· οἱ δὲ κατηφέες καὶ 15
 " ταπεινοὶ καὶ εὐσειδεῖς καὶ πάσης ἀσχημοσύνης ἀνάπλεοι,
 " προσέτι δὲ καὶ ὑπὸ τῶν ἐθνῶν ὀνειδιζόμενοι ὡς ἀγενεῖς
 " καὶ ἄνανδροι, ἀνδροφόνων μὲν ἐγκλήματα ἔχοντες, ἀπο-
 " λωλεκότες δὲ τὴν πάντιμον καὶ ἑνδοξον καὶ ζωοποιὸν
 " προσηγορίαν. Ταῦτα δὲ οἱ λοιποὶ θεωροῦντες ἐστη- 20
 " ρίχθησαν, καὶ οἱ συλλαμβανόμενοι ἀδιστάκτως ὁμο-
 " λόγουν, μηδὲ ἔννοιαν ἔχοντες διαβολικοῦ λογισμοῦ." 36. Τούτοις μεταξὺ τινα ἐπειπόντες αὖτις ἐπιφέρουσι·
 " Μετὰ ταῦτα δὲ λοιπὸν εἰς πᾶν εἶδος διηρεῖτο τὰ μαρτύρια
 " τῆς ἐξόδου αὐτῶν. Ἐκ διαφόρων γὰρ χρωμάτων καὶ 25
 " παντοίων ἀνθῶν ἕνα πλέξαντες στέφανον προσήνεγκαν
 " τῷ πατρί. Ἐχρῆν γοῦν τοὺς γενναίους ἀθλητὰς, ποι-
 " κίλον ὑπομείναντας ἀγῶνα καὶ μεγάλως νικήσαντας,
 " ἀπολαβεῖν τὸν μέγαν τῆς ἀφ' ἁρσίας στέφανον. 37. Ὁ

" μὲν οὖν Μάτουρος καὶ ὁ Σάγκτος καὶ ἡ Βλανδίνα καὶ
 " Ἀτταλος ἤγοντο ἐπὶ τὰ θηρία εἰς τὸ δημόσιον καὶ εἰς
 " τὸ κοινὸν τῶν ἐθνῶν τῆς ἀπανθρωπίας ζέαμα, ἐπίτηδες
 " τῆς τῶν θηριομαχιῶν ἡμέρας διὰ τοὺς ἡμετέρους διδο-
 5 " μένης. 38. Καὶ ὁ μὲν Μάτουρος καὶ ὁ Σάγκτος αὖτις
 " ἐνέσαν ἐν τῷ ἀμφιθεάτρῳ διὰ πάσης κολάσεως, ὥς μηδὲν
 " ὅλως προπεπονθότες, μᾶλλον δὲ ὥς διὰ πλειόνων ἤδη
 " κλήρων ἐκβεβιακότες τὸν ἀντίπαλον, καὶ περὶ τοῦ στε-
 " φάνου αὐτοῦ τὸν ἀγῶνα ἔχοντες, ὑπέφερον πάλιν τὰς
 10 " διεξόδους τῶν μαστίγων τὰς ἐκεῖσε ἐξισμένας, καὶ τοὺς
 " ἀπὸ τῶν θηρίων ἐλκησμοὺς, καὶ πάντ' ὅσα μαινόμενος
 " ὁ δῆμος ἄλλοι ἀλλαχόθεν ἐπεβόων καὶ ἐπεκελεύοντο,
 " καὶ ἐπὶ πᾶσι τὴν σιδηρᾶν κατ'έδραν, ἐφ' ἧς τηγανιζόμενα
 " τὰ σώματα κνίσσης αὐτοὺς ἐνεφόρει. 39. Οἱ δ' οὐδ' οὕτως
 15 " ἔληγον, ἀλλ' ἔτι καὶ μᾶλλον ἐξεμαίνοντο, βουλόμενοι
 " νικῆσαι τὴν ἐκείνων ὑπομονήν. Καὶ οὐδ' ὥς παρὰ
 " Σάγκτου ἕτερόν τι ἤκουσαν παρ' ἧν ἀπ' ἀρχῆς εἴριστο
 " λέγειν τῆς ὁμολογίας φωνήν. 40. Οὗτοι μὲν οὖν, δι'
 " ἀγῶνος μεγάλου ἐπιπολὺν παραμενούσης αὐτῶν τῆς
 20 " ψυχῆς, τοῦσχατον ἐτύθησαν διὰ τῆς ἡμέρας ἐκείνης,
 " ἀντὶ πάσης τῆς ἐν τοῖς μοινομαχίαις ποικιλίας αὐτοῖ
 " ζέαμα γενόμενοι τῷ κόσμῳ. 41. Ἡ δὲ Βλανδίνα ἐπὶ
 " ξύλου κρεμασθεῖσα προύκειτο βορὰ τῶν εἰσβαλλομένων
 " θηρίων, ἣ καὶ διὰ τοῦ βλέπεσθαι σταυροῦ σχήματι κρε-
 25 " μαμένη, διὰ τῆς εὐτόνου προσευχῆς πολλὴν προθυμίαν
 " τοῖς ἀγωνιζομένοις ἐνεποίει, βλεπόντων αὐτῶν ἐν τῷ
 " ἀγῶνι καὶ τοῖς ἔξωθεν ὀφθαλμοῖς διὰ τῆς ἀδελφῆς τὸν
 " ὑπὲρ αὐτῶν ἐσταυρωμένον, ἵνα πείσῃ τοὺς πιστεύοντας
 " εἰς αὐτὸν, ὅτι πᾶς ὁ ὑπὲρ τῆς Χριστοῦ δόξης παθὼν τὴν

" κοινωνίαν ἀὰ ἔχει μετὰ τοῦ ζώντος Θεοῦ. 42. Καὶ μη-
 " δεὺς ἀλαίμενον τότε τῶν θηρίων αὐτῆς, καὶ αἰρεῖται
 " ἀπὸ τοῦ ξύλου ἀελλήφθη πάλιν εἰς τὴν εἰρκτὴν, εἰς
 " ἄλλον ἀγῶνα τηρουμένη, ἵνα διὰ πλειόνων γυμνασιμάτων
 " νικήσασα τῷ μὲν σκολιῷ ὄφει ἀπαραίτητον ποιήσῃ τὴν 5
 " καταδίκην, προτρέψῃται δὲ τοὺς ἀδελφοὺς ἢ μικρὰ καὶ
 " ἀσθενῆς καὶ ἐνκαταφρόνητος, μέγαν καὶ ἀκαταγώνιστον
 " ἀζητητὴν Χριστὸν ἐνδεδυμένη, διὰ πολλῶν κλήρων ἐκβιά-
 " σασα τὸν ἀντικείμενον, καὶ εἰ ἀγῶνος τὸν τῆς ἀφ' Ἀρσίας
 " στελαμένη στέφανον. 43. Ὁ δὲ Ἄτταλος καὶ αὐτὸς με- 10
 " γάλως ἐξαιτηθεὶς ὑπὸ τοῦ ὄχλου (καὶ γὰρ ἦν ὀνομαστός)
 " ἔτοιμος εἰσῆλθεν ἀγωνιστῆς διὰ τὸ ἐνσυναΐδητον, ἐπειδὴ
 " γνησίως ἐν τῇ Χριστιανῇ συντάξει γεγυμνασμένος ἦν,
 " καὶ ἀὰ μάρτυς ἐγεγόνει παρ' ἡμῶν ἀληθείας. 44. Καὶ
 " περιαχθεὶς κύκλῳ τοῦ ἀμφιθεάτρου, πίνακος αὐτὸν προ- 15
 " ἄγοντος ἐν ᾧ ἐγγράπτο Ῥωμαῖστί Ὁυτός ἐστιν Ἄτταλος
 " ὁ Χριστιανός, καὶ τοῦ δήμου σφόδρα σφριγιῶντος ἐπ'
 " αὐτῷ, μαζῶν ὁ ἡγεμὼν ὅτι Ῥωμαῖός ἐστιν, ἐκέλευσεν
 " αὐτὸν ἀναληφθῆναι μετὰ καὶ τῶν λοιπῶν τῶν ἐν τῇ
 " εἰρκτῇ ὄντων, περὶ ὧν ἐπέστειλε τῷ Καίσαρι, καὶ περι- 20
 " έμενε τὴν ἀπόφασιν τὴν ἀπ' ἐκείνου. 45. Ὁ δὲ διὰ μέσου
 " καιρὸς οὐκ ἀργὸς αὐτοῖς οὐδὲ ἄκαρπος ἐγίνετο, ἀλλὰ
 " διὰ τῆς ὑπομοιῆς αὐτῶν τὸ ἀμέτρητον ἔλεος ἀνεφαίνετο
 " Χριστοῦ. Διὰ γὰρ τῶν ζώντων ἐζωοποιοῦντο τὰ νεκρά,
 " καὶ μάρτυρες τοῖς μὴ μάρτυσιν ἐχαρίζοντο, καὶ ἐνεγίνετο 25
 " πολλὴ χαρὰ τῇ παρθένῳ μητρὶ, οὗς ὡς νεκροὺς ἐξέτρωσε,
 " τούτους ζῶντας ἀπολαμβάνουσα. 46. Δι' ἐκείνων γὰρ
 " οἱ πλείους τῶν ἡρνημένων ἀνεμητροῦντο καὶ ἀνεκρίσκοντο
 " καὶ ἀνεζωπυροῦντο καὶ ἐμάνθανον ὁμολογεῖν, καὶ ζῶντες

" ἤδη καὶ τετονωμένοι προσήκσαν τῷ βήματι, ἐγγλυκαί-
 " ροντος τοῦ τὸν μὲν θάνατον τοῦ ἁμαρτωλοῦ μὴ βουλο-
 " μένου, ἐπὶ δὲ τὴν μετάνοιαν χρηστευομένου Θεοῦ, ἵνα καὶ
 " πάλιν ἐπερωτηθῶσιν ὑπὸ τοῦ ἡγεμόνος. 47. Ἐπιστεί-
 5 " λαντος γὰρ τοῦ Καίσαρος τοὺς μὲν ἀποτυμπανισθῆναι,
 " εἰ δέ τινες ἀρνοῖντο, τούτους ἀπολυθῆναι, τῆς ἐνθάδε
 " πανηγύρεως (ἐστὶ δὲ αὕτη πολυάνθρωπος ἐκ πάντων
 " τῶν ἐθνῶν συνερχομένων εἰς αὐτήν) ἀρχομένης συνε-
 " στάναι ἀνῆγεν ἐπὶ τὸ βῆμα θεατρίζων τοὺς μακαρίου
 10 " καὶ ἐμπομπεύων τοῖς ὄχλοις. Διὸ καὶ πάλιν ἀνήταξε,
 " καὶ ὅσοι μὲν ἐδόκουν πολιτείαν Ῥωμαίων ἐσχηκέναι, τού-
 " των ἀπέτεμνε τὰς κεφαλὰς, τοὺς δὲ λοιποὺς ἔπεμπεν εἰς
 " θηρία. 48. Ἐδοξάζετο δὲ μέγας ὁ Χριστὸς ἐπὶ τοῖς
 " πρότερον ἀρνησαμένοις, τότε παρὰ τὴν τῶν ἐθνῶν ὑπό-
 15 " νοιαν ὁμολογοῦσι. Καὶ γὰρ ἰδίᾳ οὗτοι ἀνηγάζοντο, ὡς
 " δῆθεν ἀπολυθισόμενοι, καὶ ὁμολογοῦντες προσετίθεντο
 " τῷ τῶν μαρτύρων κλήρῳ. Ἐμειναν δὲ ἔξω οἱ μηδὲ
 " ἵχνος πώποτε πίστεως, μηδὲ αἰσθῆσιν ἐνδύματος νυμφι-
 " κοῦ, μηδὲ ἔννοιαν φόβου Θεοῦ σχόντες, ἀλλὰ καὶ διὰ
 20 " τῆς ἀναστροφῆς αὐτῶν βλασφημοῦντες τὴν ὁδὸν, τουτέ-
 " στιν οἱ υἱοὶ τῆς ἀπωλείας. 49. Οἱ δὲ λοιποὶ πάντες τῇ
 " ἐκκλησίᾳ προσετέθησαν, ὧν καὶ ἀνεταζομένων Ἀλέξαν-
 " δρός τις, Φρυγίαν μὲν τὸ γένος, ἱατρὸς δὲ τὴν ἐπιστήμην,
 " πολλοῖς ἔτεσιν ἐν ταῖς Γαλλίαις διατρίψας, καὶ γνωστὸς
 25 " σχεδὸν πᾶσι διὰ τὴν πρὸς τὸν Θεὸν ἀγάπην καὶ παρρη-
 " σίαν τοῦ λόγου (ἦν γὰρ καὶ οὐκ ἄμοιρος ἀποστολικοῦ
 " χαρίσματος), παρεστὼς τῷ βήματι, καὶ νεύματι προτρέ-
 " πων αὐτοὺς πρὸς τὴν ὁμολογίαν, φανερὸς ἦν τοῖς περι-
 " εστηκόσι τὸ βῆμα ὥσπερ ὠδίνων. 50. Ἀγανακτήσαντες

" δὲ οἱ ὄχλοι ἐπὶ τῷ τοὺς πρότερον ἡρνημένους αὖτις
 " ὁμολογεῖν κατεβόησαν τοῦ Ἀλεξάνδρου, ὡς ἐκείνου τοῦτο
 " ποιοῦντος. Καὶ ἐπιστήσαντος τοῦ ἡγεμόνος καὶ ἀνετά-
 " σαντος αὐτὸν ὅστις εἶη, τοῦ δὲ φήσαντος ὅτι Χριστιανός,
 " ἐν ὀργῇ γενόμενος κατέκρινεν αὐτὸν πρὸς Θηρία, καὶ τῇ 5
 " ἐπιούσῃ εἰσῆλθε μετὰ καὶ τοῦ Ἀττάλου. Καὶ γὰρ καὶ
 " τὸν Ἀτταλον τῷ ὄχλῳ χαριζόμενος ὁ ἡγεμὼν ἐξέδωκε
 " πάλιν πρὸς Θηρία. 51. Οἱ καὶ διὰ πάντων διελθόντες
 " ἐν τῷ ἀμφιθεάτρῳ τῶν πρὸς κύλασιν ἐξηρημένων ὀργά-
 " νων, καὶ μέγιστον ὑπομείναντες ἀγῶνα, τοῦσχατον ἐτύ- 10
 " θησαν καὶ αὐτοὶ, τοῦ μὲν Ἀλεξάνδρου μίτε στενάζαντος
 " μίτε γρύξαντός τι ὕλως, ἀλλὰ κατὰ καρδίαν ὁμιλοῦντος
 " τῷ Θεῷ. 52. Ὁ δὲ Ἀτταλος, ὁπότε ἐπὶ τῆς σιδηρᾶς
 " ἐπετέθη καθέδρας καὶ περιεκαίετο, ἡνίκα ἢ ἀπὸ τοῦ
 " σώματος κνῖσα ἀνεφέρετο, ἔφη πρὸς τὸ πλῆθος τῇ 15
 " Ῥωμαϊκῇ φωνῇ Ἰδοὺ τοῦτό ἐστιν ἀνθρώπους ἐσθίειν,
 " ὃ ποιῶτε ὑμεῖς· ἡμεῖς δὲ οὔτε ἀνθρώπους ἐσθίσομεν οὐδ'
 " ἕτερόν τι πονηρὸν πράττομεν. Ἐπερωτώμενος δὲ τί
 " ὄνομα ἔχει ὁ Θεός, ἀπεκρίθη Ὁ Θεός ὄνομα οὐκ ἔχει ὡς
 " ἄνθρωπος. 53. Ἐπὶ πᾶσι δὲ τούτοις τῇ ἐσχάτῃ λοιπὸν 20
 " ἡμέρᾳ τῶν μονομαχίων ἡ Βλανδίνα πάλιν εἰσεκομίζετο
 " μετὰ καὶ Ποντικῷ παιδαρίου ὡς πεντεκαίδεκα ἐτῶν, οἱ
 " καὶ κατ' ἡμέραν εἰσήγοντο πρὸς τὸ βλέπειν τὴν τῶν
 " λοιπῶν κύλασιν, καὶ ἠναγκάζοντο ὀμνύναι κατὰ τῶν
 " εἰδώλων αὐτῶν. Καὶ διὰ τὸ ἐμμένειν εὐσταθῶς καὶ 25
 " ἐξουσιεῖν αὐτοὺς ἡγριώθη πρὸς αὐτοὺς τὸ πλῆθος, ὡς
 " μίτε τὴν ἡλικίαν τοῦ παιδὸς οἰκτεῖραι, μίτε τὸ γύναιον
 " αἰδεσθῆναι. 54. Πρὸς πάντα δὲ τὰ δεινὰ παρέβαλλον
 " αὐτοὺς, καὶ διὰ πάσης ἐν κύκλῳ διῆγον κολάσεως,

"ἐπαλλήλως ἀναγκάζοντες ὁμόσαι, ἀλλὰ μὴ δυνάμενοι
 "τοῦτο πρᾶξαι· ὁ μὲν γὰρ Ποντικὸς ὑπὸ τῆς ἀδελφῆς
 "παρωρμημένος, ὥς καὶ τὰ ἔξῃ βλέπειν ὅτι ἐκείνη ἦν
 "προτρεπομένη καὶ στηρίζουσα αὐτὸν, πᾶσαν κόλασιν
 5 "γενναίως ὑπομείνας ἀπέδωκε τὸ πνεῦμα. 55. Ἡ δὲ μα-
 "καρία Βλανδίνα πάντων ἐσχάτη, κατὰπερ μήτηρ εὐγενῆς
 "παρορμήσασα τὰ τέκνα καὶ νικηφόρους προπέμφασα πρὸς
 "τὸν βασιλέα, ἀναμετρομένη καὶ αὐτὴ πάντα τὰ τῶν
 "παίδων ἀγωνίσματα, ἔσπευδε πρὸς αὐτοὺς χαίρουσα καὶ
 10 "ἀγαλλιωμένη ἐπὶ τῇ ἐξόδῳ, ὥς εἰς νυμφικὸν δεῖπνον
 "κεκλημένη, ἀλλὰ μὴ πρὸς Σηρία βεβλημένη. 56. Καὶ
 "μετὰ τὰς μάστιγας, μετὰ τὰ Σηρία, μετὰ τὸ τήγανον,
 "τοῦσχατον εἰς γυργαζὸν βληθεῖσα ταύρῳ παρεβλήθη,
 "καὶ ἱκανῶς ἀναβληθεῖσα πρὸς τοῦ ζώου, μηδὲ αἰσθησιν
 15 "ἔτι τῶν συμβαινόντων ἔχουσα διὰ τὴν ἐλπίδα καὶ ἐποχὴν
 "τῶν πεπιστευμένων καὶ ὁμιλίαν πρὸς Χριστὸν, ἐτύθη καὶ
 "αὐτὴ, καὶ αὐτῶν ὁμολογούντων τῶν ἔξῃ ὅτι μηδεπώ-
 "ποτε παρ' αὐτοῖς γυνὴ τοιαῦτα καὶ τοσαῦτα ἔπαθεν.
 "57. Ἀλλ' οὐδ' οὕτως κόρον ἐλάμβανεν αὐτῶν ἡ μαρία
 20 "καὶ ἡ πρὸς τοὺς ἁγίους ὁμότης. Ὑπὸ γὰρ ἀγρίου
 "Σηρὸς ἄγρια καὶ βάρβαρα φῦλα ταραχθέντα δυσπαύστως
 "εἶχε, καὶ ἄλλην ἰδίαν ἀρχὴν ἐπὶ τοῖς σώμασιν ἐλάμβανεν
 "ἡ ὕβρις αὐτῶν. 58. Τὸ γὰρ νενικῆσθαι αὐτοὺς οὐκ ἔδυ-
 "σώπει, διὰ τὸ μὴ ἔχειν ἀνξιώπινον ἐπιλογισμὸν, μάλλον
 25 "δὲ καὶ ἐξέκαιεν αὐτῶν τὴν ὀργὴν κατὰπερ Σηρίου, καὶ τοῦ
 "ἡγεμόνος καὶ τοῦ δήμου τὸ ὅμοιον εἰς ἡμᾶς ἄδικον ἐπι-
 "δεικνυμένων μῖσος, ἵνα ἡ γραφὴ πληρωθῇ· 'Ὁ ἄνομος
 "ἀνομησάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι.' 59. Καὶ
 "γὰρ τοὺς ἐναποπνιγέντας ἐν τῇ εἰρκτῇ παρέβαλλον κυσὶν,

" ἐπιμελῶς παραφυλάσσοντες νύκτωρ καὶ μεθ' ἡμέραν, μή
 " κηδεύῃ τις ὑφ' ἡμῶν, καὶ τότε δὴ προσέεντες τά τε τῶν
 " ξηρίων τά τε τοῦ πυρὸς λείψανα, πῇ μὲν ἐσπαραγμένα,
 " πῇ δὲ ἠνέτρακευμένα, καὶ τῶν λοιπῶν τὰς κεφαλὰς σὺν
 " τοῖς ἀποτμήμασιν αὐτῶν ὡσαύτως ἀτάφους παρεφύ- 5
 " λαττον μετὰ στρατιωτικῆς ἐπιμελείας ἡμέραις συχναῖς.
 " 60. Καὶ οἱ μὲν ἐνεβριμῶντο καὶ ἔβρυχον τοὺς ὑδόντας
 " ἐπ' αὐτοῖς, ζητοῦντές τινα περισσοτέραν ἐκδίκησιν παρ'
 " αὐτῶν λαβεῖν, οἱ δὲ ἐνεγέλων καὶ ἐπετώζαζον, μεγαλύ-
 " νοντες ἅμα τὰ εἰδῶλα αὐτῶν, καὶ ἐκείνοις προσάπτοντες 10
 " τὴν τούτων τιμωρίαν, οἱ δὲ ἐπιεικέστεροι καὶ κατὰ ποσὸν
 " συμπαθεῖν δοκοῦντες ὠνείδιζον πολὺ λέγοντες 'Ποῦ ὁ
 " θεὸς αὐτῶν, καὶ τί αὐτοὺς ὦνησεν ἢ ξρησκεία, ἣν καὶ
 " πρὸ τῆς ἑαυτῶν εἴλοντο ψυχῆς;' 61. καὶ τὰ μὲν ἀπ'
 " ἐκείνων τοιαύτην εἶχε τὴν ποικιλίαν, τὰ δὲ καθ' ἡμᾶς 15
 " ἐν μεγάλῃ καθειστήκει πένθει, διὰ τὸ μὴ δύνασθαι τὰ
 " σώματα κρύψαι τῇ γῇ. Οὐτε γὰρ νύξ συνεβάλλετο
 " ἡμῖν πρὸς τοῦτο, οὐτε ἀργύρια ἔπειθεν, οὐτε λιτανεία
 " ἐδυσώπει, παντὶ δὲ τρόπῳ παρετήρουν, ὥς μέγα τι κερ-
 " δανοῦντες, εἰ μὴ τύχοιεν ταφῆς." 62. Τούτοις ἐξῆς 20
 " μεθ' ἑτέρα φάσι "Τὰ οὖν σώματα τῶν μαρτύρων παντοίως
 " παραδειγματισθέντα καὶ αἰθριασθέντα ἐπὶ ἡμέρας ἐξ,
 " μετέπειτα καέντα καὶ αἰθαλωθέντα ὑπὸ τῶν ἀνόμων
 " κατεσαρώσῃ εἰς τὸν Ῥοδανὸν ποταμὸν πλησίον παραρ-
 " ρίοντα, ὅπως μηδὲ λείψανον αὐτῶν φαίνεται ἐπὶ τῆς 25
 " γῆς ἔτι. 63. Καὶ ταῦτ' ἔπραττον ὥς δυνάμενοι νικῆσαι
 " τὸν θεὸν καὶ ἀφελέσθαι αὐτῶν τὴν παλιγγενεσίαν, ἵνα,
 " ὥς ἔλεγον ἐκείνοι, μηδὲ ἐλπίδα σχῶσιν ἀναστάσιως, ἐφ'
 " ἣ πεποιθότες ξένην τινὰ καὶ καινὴν ἡμῖν εἰσάγουσι ξρη-

“σκέιαν, καὶ καταφρονοῦσι τῶν δεινῶν, ἔτοιμοι καὶ μετὰ
 “χαρᾶς ἦκοντες ἐπὶ τὸν θάνατον· νῦν ἴδωμεν εἰ ἀναστή-
 “σονται, καὶ εἰ δύναται βοηθῆσαι αὐτοῖς ὁ θεὸς αὐτῶν,
 “καὶ ἐξελεῖσθαι ἐκ τῶν χειρῶν ἡμῶν.”

- 5 II. [Nic. H. E. IV, 18.] 1. Τοιαῦτα καὶ τὰ κατὰ τὸν
 δεδηλωμένον αὐτοκράτορα ταῖς Χριστοῦ συμβέβηκεν ἐκ-
 κλησίαις, ἀφ’ ὧν καὶ τὰ ἐν ταῖς λοιπαῖς ἐπαρχίαις ἐνηργη-
 μένα εἰκότι λογισμῷ στοχάζεσθαι πάρεστιν. “Ἄξιον τού-
 τοις ἐκ τῆς αὐτῆς ἐπισυνάψαι γραφῆς λέξεις ἐτέρας, δι’ ὧν
 10 καὶ τὸ ἐπισεικὲς καὶ φιλάνθρωπον τῶν δεδηλωμένων μαρτύ-
 ρων ἀναγέγραπται τούτοις αὐτοῖς τοῖς ῥήμασιν 2. “Οἱ καὶ
 “ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο, ὅς
 “ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι
 “ἴσα θεῷ, ὥστε ἐν τοιαύτῃ δόξῃ ὑπάρχοντες, καὶ οὐχ ἅπαξ
 15 “οὐδὲ δις, ἀλλὰ πολλάκις μαρτυρήσαντες, καὶ ἐκ θηρίων
 “αὔξιν ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μώλωπας
 “καὶ τὰ τραύματα ἔχοντες περικείμενα, οὗτ’ αὐτοὶ μάρτυρας
 “ἑαυτοὺς ἀνεκήρυττον, οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ
 “ὀνόματι προσαγορεύειν αὐτοὺς, ἀλλ’ εἴ ποτέ τις ἡμῶν δι’
 20 “ἐπιστολῆς ἢ διὰ λόγου μάρτυρας αὐτοὺς προσεῖπεν, ἐπέ-
 “πληссον πικρῶς. 3. Ἐδέως γὰρ παρεχώρουν τὴν τῆς
 “μαρτυρίας προσηγορίαν τῷ Χριστῷ, τῷ πιστῷ καὶ ἀλη-
 “θινῷ μάρτυρι καὶ πρωτοτόκῳ τῶν νεκρῶν καὶ ἀρχηγῷ
 “τῆς ζωῆς τοῦ θεοῦ, καὶ ἐπεμιμνήσκοντο τῶν ἐξεληλυ-
 25 “θότων ἤδη μαρτύρων καὶ ἔλεγον ‘ἐκεῖνοι ἤδη μάρτυρες,
 “οὗς ἐν τῇ ὁμολογίᾳ Χριστοῦς ἠξίωσεν ἀναληφθῆναι, ἐπι-
 “σφραγισάμενος αὐτῶν διὰ τῆς ἐξόδου τὴν μαρτυρίαν,
 “ἡμεῖς δὲ ὁμολογοὶ μέτριοι καὶ ταπεινοί.’ Καὶ μετὰ θα-
 “κρύων παρεκάλουν τοὺς ἀδελφοὺς, δεόμενοι ἵνα ἐκτενεῖς

"εὐχαὶ γίνονται πρὸς τὸ τελειωθῆναι αὐτούς. 4. Καὶ
 "τὴν μὲν δόξαν τῆς μαρτυρίας ἔργῳ ἐπεδείκνυντο, πολ-
 "λὴν παρρησίαν ἄγοντες πρὸς πάντα τὰ ἔζη, καὶ τὴν
 "εὐγένειαν διὰ τῆς ὑπομονῆς καὶ ἀφοβίας καὶ ἀτρομίας
 "φανερὰν ἐποίουν, τὴν δὲ πρὸς τοὺς ἀδελφοὺς τῶν μαρ- 5
 "τύρων προσηγορίαν παρητοῦντο, ἐμπεπλησμένοι φόβου
 "Ἰσοῦ." 5. Καὶ αὖτις μετὰ βραχία φασίν "Ἐταπείνουν
 "ἑαυτοὺς ὑπὸ τὴν κραταίαν χεῖρα, ὑφ' ἧς ἱκανῶς νῦν εἰσιν
 "ὑψωμένοι. Τότε δὲ πᾶσι μὲν ἀπελογοῦντο, κατηγόρουν
 "δὲ οὐδεὶος, ἔλθουν μὲν ἅπαντας, ἐδέσμευον δὲ οὐδένα, καὶ 10
 "ὑπὲρ τῶν τὰ θανά διατιθέντων ἠΰχοντο, καθεάπερ Στέ-
 "φανος ὁ τέλειος μάρτυς 'Κύριε, μὴ στήσης αὐτοῖς τὴν
 "ἁμαρτίαν ταύτην.' Εἰ δ' ὑπὲρ τῶν λιθαζόντων ἐδέετο,
 "πόσω μᾶλλον ὑπὲρ τῶν ἀδελφῶν;" 6. καὶ αὖτις φασι
 "μετ' ἕτερα "Οὗτος γὰρ καὶ μέγιστος αὐτοῖς πρὸς αὐ- 15
 "τὸν ὁ πόλεμος ἐγένετο, διὰ τὸ γνήσιον τῆς ἀγάπης,
 "ἵνα ἀποπνιχθεῖς ὁ θῆρ, οὗς πρότερον ᾔετο καταπεπω-
 "κέναι, ζῶντας ἐξέμεσθ. Οὐ γὰρ ἔλαβον καύχημα κατὰ
 "τῶν πεπτωκότων, ἀλλ' ἐν οἷς ἐπλεόναζον αὐτοῖ, τοῦτο
 "τοῖς ἐνδεεστέροις ἐπήρκουν, μητρικὰ σπλάγχνα ἔχοντες, 20
 "καὶ πολλὰ περὶ αὐτῶν ἐκχέοντες δάκρυα πρὸς τὸν πα-
 "τέρα. 7. Ζωὴν ἠτήσαντο, καὶ ἔδωκεν αὐτοῖς, ἣν καὶ
 "συνεμερίσαντο τοῖς πλησίον. Κατὰ πάντων νικηφόροι
 "πρὸς θεὸν ἀπελθόντες, εἰρήνην ἀγαπήσαντες αἰεὶ, καὶ
 "εἰρήνην αἰεὶ παρεγγυήσαντες, μετ' εἰρήνης ἐχώρησαν πρὸς 25
 "θεόν, μὴ καταλιπόντες πόνον τῇ μητρὶ, μηδὲ στάσιν καὶ
 "πόλεμον τοῖς ἀδελφοῖς, ἀλλὰ χαρὰν καὶ εἰρήνην καὶ
 "ὁμόνοιαν καὶ ἀγάπην." 8. Ταῦτα καὶ περὶ τῆς τῶν
 "μακαρίων ἐκείνων πρὸς τοὺς παραπεπτωκότας τῶν ἀδελ-

φῶν στοργῆς ὡφελίμως προσκείσθω, τῆς ἀπανθρωπου καὶ ἀνηλεοῦς ἕνεκα διαζέσεως τῶν μετὰ ταῦτα ἀφειδῶς τοῖς Χριστοῦ μέλεσι προσενηνεγμένων.

III. [Nic. H. E. IV, 18.] 1. Ἡ δ' αὐτὴ τῶν προειρη-
 5 μένων μαρτύρων γραφὴ καὶ ἄλλην τινὰ μνήμης ἀξίαν
 ἱστορίαν περιέχει, ἣν καὶ οὐδεὶς ἂν γένοιτο φθόνος μὴ
 οὐχὶ τῶν ἐντευζομένων εἰς γνῶσιν προσθεῖναι. Ἐχει
 δὲ οὕτως. 2. Ἀλκιβιάδου γάρ τινος ἐξ αὐτῶν, πάνυ
 αὐχμηρὸν βιοῦντος βίον, καὶ μηδενὸς ὅλως τὸ πρότερον
 10 μεταλαμβάνοντος, ἀλλ' ἢ ἄρτω μόνῳ καὶ ὕδατι χρωμένου,
 πειρωμένον τε καὶ ἐν τῇ εἴρκτῃ οὕτω διάγειν, Ἀττάλῳ
 μετὰ τὸν πρῶτον ἀγῶνα, ὃν ἐν τῇ ἀμφιθεάτρῳ ἥνυσεν,
 ἀπεκαλύφθη, ὅτι μὴ καλῶς ποιοίῃ Ἀλκιβιάδης, μὴ χρώ-
 μενος τοῖς κτίσμασι τοῦ Θεοῦ, καὶ ἄλλοις τύπον σκανδά-
 15 λου ὑπολειπόμενος. 3. Πεισθεῖς δὲ ὁ Ἀλκιβιάδης πάν-
 των ἀνέδην μετελάμβανε, καὶ ἠὺχαρίσται τῷ Θεῷ. Οὐ
 γὰρ ἀνεπίσκεπτοι χάριτος Θεοῦ ἦσαν, ἀλλὰ τὸ πνεῦμα τὸ
 ἅγιον ἦν σύμβουλον αὐτοῖς. Καὶ ταῦτα μὲν ὥδὲ ἐχέτω.
 4. Τῶν δ' ἀμφὶ τὸν Μοντανὸν καὶ Ἀλκιβιάδην καὶ Θεό-
 20 δοτον περὶ τὴν Φρυγίαν ἄρτι τότε πρῶτον τὴν περὶ τοῦ
 προφητεύειν ὑπόληψιν παρὰ πολλοῖς ἐκφερομένων (πλεί-
 σται γὰρ οὖν καὶ ἄλλαι παραδόξοποιαί τοῦ Θείου χαρί-
 σματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐκτελούμεναι
 πίστιν παρὰ πολλοῖς τοῦ κακείνους προφητεύειν παρῆχον),
 25 καὶ δὴ διαφωνίας ὑπαρχούσης περὶ τῶν δεδηλωμένων,
 αὖθις οἱ κατὰ τὴν Γαλλίαν ἀδελφοὶ τὴν ἰδίαν κρίσιν καὶ
 περὶ τούτων εὐλαβῇ καὶ ὀρθοδοξοτάτῃ ὑποτάττουσιν,
 ἐκθέμενοι καὶ τῶν παρ' αὐτοῖς τελειωθέντων μαρτύρων
 διαφόρους ἐπιστολάς, αἱ ἐν δεσμοῖς ἔτι ὑπάρχοντες τοῖς

ἐπ' Ἀσίας καὶ Φρυγίας ἀδελφοῖς διεχάραξαν, οὐ μὲν
ἀλλὰ καὶ Ἐλευσίῳ τῷ τότε Ῥωμαίων ἐπισκόπῳ, τῆς τῶν
ἐκκλησιῶν εἰρήνης ἕνεκεν πρεσβεύοντες.

IV. [Nic. II. E. IV, 13-15.] 1. Οἱ δ' αὐτοὶ μάρτυρες
καὶ τὸν Εἰρηναῖον, πρεσβύτερον ἤδη τότε ὄντα τῆς ἐν 5
Λουγδούνῳ παροικίας, τῷ δηλωθέντι κατὰ Ῥώμην ἐπι-
σκόπῳ συνίστων, πλείστα τῷ ἀνδρὶ μαρτυροῦντες, ὡς αἱ
τοῦτον ἔχουσιν τὸν τρόπον δηλοῦσι φωναί 2. "Χαίρειν ἐν
"Θεῷ σε ἐν πᾶσιν εὐχόμεθα καὶ ἀεὶ, πάτερ Ἐλεύθερε.
"Ταῦτά σοι τὰ γράμματα προετρεψάμεθα τὸν ἀδελφόν 10
"ἡμῶν καὶ κοινωνὸν Εἰρηναῖον διακομίσαι, καὶ παρακα-
"λοῦμεν ἔχειν σε αὐτὸν ἐν παραθέσει, ζηλωτὴν ὄντα τῆς
"διαθήκης Χριστοῦ. Εἰ γὰρ ἤδειμεν, τόπον τινὲ δικαιού-
"νην περιποιεῖσθαι, ὡς πρεσβύτερον ἐκκλησίας, ὅπερ ἐστὶν
"ἐπ' αὐτῷ, ἐν πρώτοις ἂν παρεξέμεθα." 3. Τί δεῖ κατα- 15
λέγειν τὸν ἐν τῇ δηλωθείσῃ γραφῇ τῶν μαρτύρων κατάλο-
γον, ἰδίᾳ μὲν τῶν ἀποτμήσει κεφαλῆς τετελειωμένων, ἰδίᾳ
δὲ τῶν θηρσὶν εἰς βορὰν παραβεβλημένων, καὶ αὖτις τῶν
ἐπὶ τῆς εἰρκτῆς κεκοιμημένων, τὸν τε ἀριζμὸν τῶν εἰσέτι
τότε περιόντων ὁμολογητῶν; ὅτῳ γὰρ φίλον, καὶ ταῦτα 20
ράδιον πληρέστατα διαγινῶναι, μετὰ χειρὸς ἀναλαβόντι τὸ
σύγγραμμα, ὃ καὶ αὐτὸ τῇ τῶν μαρτυρίων συναγωγῇ πρὸς
ἡμῶν, ὡς γοῦν ἔφην, κατείλεκται. Ἀλλὰ τὰ μὲν ἐπ' Ἀντω-
νίνου τοιαῦτα.

V. [Nic. II. E. IV, 12.] 1. Τούτου δὲ ἀδελφὸν Μάρ- 25
κον Αὐρήλιον Καίσαρα λόγος ἔχει Γερμανοῖς καὶ Σαρμά-
ταις ἀντιπαραταττόμενον μάχῃ δίψει πιεζομένης αὐτοῦ τῆς
στρατιᾶς ἐν ἀμνηχανίᾳ γενέσθαι, τοὺς δὲ ἐπὶ τῆς Μελιτηνῆς
οὕτω καλουμένης λεγεῶνος στρατιώτας διὰ πίστεως ἐξ

ἐκείνου καὶ εἰς δεῦρο συνεστώσης ἐν τῇ πρὸς τοὺς πολεμίους παρατάξει γόνυ θέντας ἐπὶ γῆν κατὰ τὸ οἰκεῖον ἡμῖν τῶν εὐχῶν ἔθος ἐπὶ τὰς πρὸς θεὸν ἰκεσίας τραπέσθαι.

2. Παραδόξου δὲ τοῖς πολεμίοις τοῦ τοιούτου διὰ θεάματος 5 φανέντος ἄλλο τι λόγος ἔχει παραδοξότερον ἐπικαταλαβεῖν αὐτίκα· σκηπτὸν μὲν εἰς φυγὴν καὶ ἀπώλειαν συνελαύνοντα τοὺς πολεμίους, ὄμβρον δὲ ἐπὶ τὴν τῶν τὸ θεῖον παρακεκληκότων στρατιὰν, πᾶσαν αὐτὴν ἐκ τοῦ δίψους μέλλουσαν ὅσον οὐπὼ διαφθείρεσθαι ἀνακτώμενον. 3. Ἡ 10 δὲ ἱστορία φέρεται μὲν καὶ παρὰ τοῖς πόρρω τοῦ καθ' ἡμᾶς λόγου συγγραφεῦσιν, οἷς μέλον γέγονε τῆς κατὰ τοὺς δηλονμένους γραφῆς, δεδήλωται δὲ καὶ πρὸς τῶν ἡμετέρων. Ἀλλὰ τοῖς μὲν ἔξωθεν ἱστορικοῖς, ἅτε τῆς πίστεως ἀνοικείοις, τέθειται μὲν τὸ παράδοξον, οὐ μὴν καὶ ταῖς τῶν 15 ἡμετέρων εὐχαῖς τοῦτο ὡμολογήσει γεγενῆσθαι· τοῖς δὲ γε ἡμετέροις, ἅτε ἀληθείας φίλοις, ἀπλῶ καὶ ἀκακοήξει τρόπῳ τὸ πραχθεῖν παραδέδοται. 4. Τούτων δ' ἂν εἴη καὶ Ἀπολινάριος, ἐξ ἐκείνου φήσας τὴν δι' εὐχῆς τὸ παράδοξον πεποιηκυῖαν λεγεῶνα οἰκεῖαν τῷ γεγονότι πρὸς τοῦ βα- 20 σιλέως εἰληφέναι προσηγορίαν, "κεραυνοβόλον" τῇ Ῥωμαίων ἐπικληθεῖσαν φωνῇ. 5. Μάρτυς δὲ τούτων γένοιτ' ἂν ἀξιόχρεως ὁ Τερτυλλιανὸς, τῇ Ῥωμαϊκῇ συγκλήτῳ προσφωνήσας ὑπὲρ τῆς πίστεως ἀπολογίαν, ἧς καὶ πρόσθεν ἐμνημονεύσαμεν, τὴν τε ἱστορίαν βεβαιῶν σὺν ἀπο- 25 δείξει μέζονι καὶ ἐναργεστέρα. 6. Γράφει δ' οὖν καὶ αὐτὸς λέγων Μάρκου τοῦ συνετωτάτου βασιλέως ἐπιστολὰς εἰσέτι νῦν φέρεσθαι, ἐν αἷς αὐτὸς μαρτυρεῖ ἐν Γερμανίᾳ ὕδατος ἀπορία μέλλοντα αὐτοῦ τὸν στρατὸν διαφθείρεσθαι ταῖς τῶν Χριστιανῶν εὐχαῖς σεσῶσθαι. Τοῦτον δὲ φησι καὶ

θάνατον ἀπαλῆσαι τοῖς κατηγορεῖν ἡμῶν ἐπιχειροῦσιν.
 7. Οἷς ὁ ἐηλωθεὶς ἀνὴρ καὶ ταῦτα προσεπiléγει· “πο-
 “ταποὶ οὖν οἱ νόμοι οὗτοι, οἷς κατ’ ἡμῶν μόνον ἔπονται
 “ἀσεβεῖς, ἄδικοι, ὡμοί; οὐς οὔτε Οὐεσπασιανὸς ἐφύλαξε,
 “καίτοι γε Ἰουδαίους νικήσας, οὐς Τραϊανὸς ἐκ μέρους 5
 “ἔξουθενήσας, κωλύων ἐπιζητεῖσθαι Χριστιανοὺς, οὐς οὔτε
 “Ἀδριανὸς, καίτοι γε πάντα τὰ περίεργα πολυπραγμονῶν,
 “οὔτε ὁ Εὐσεβὴς ἐπικληθεὶς ἐπεκύρωσεν.” Ἀλλὰ ταῦτα
 μὲν ὅπη τις ἐξέλη τιθέσθω, μετίωμεν δὲ ἡμεῖς ἐπὶ τὴν τῶν
 ἐξῆς ἀκολουθίαν. 8. Ποσεινοῦ δὴ ἐφ’ ὅλοις τῆς ζωῆς 10
 ἔτεσιν ἐνενήκοντα σὺν τοῖς ἐπὶ Γαλλίας μαρτυρήσας
 τελειωθέντος, Εἰρηναῖος τῆς κατὰ Λούγδουνον ἥς ὁ
 Ποσεινὸς ἡγεῖτο παροικίας τὴν ἐπισκοπὴν διαδέχεται.
 Πολυκάρπου δὲ τοῦτον ἀκουστὴν γενέσθαι κατὰ τὴν νέαν
 ἐμανθάνομεν ἡλικίαν. 9. Οὗτος τῶν ἐπὶ Ῥώμης τὴν δια- 15
 δοχὴν ἐπισκόπων ἐν τρίτῃ συντάξει τῶν πρὸς τὰς αἱρέσεις
 παραζέμενος, εἰς Ἐλεύθερον, οὗ τὰ κατὰ τοὺς χρόνους
 ἡμῶν ἐξετάζεται, ὡσὰν δὴ κατ’ αὐτὸν σπουδαζομένης αὐτῇ
 τῆς γραφῆς, τὸν κατάλογον ἴστησι, γράφων ὧδε·

VI. [Nic. H. E. IV, 15.] 1. “Θεμελιώσαντες οὖν καὶ 20
 “οἰκοδομήσαντες οἱ μακάριοι ἀπόστολοι τὴν ἐκκλησίαν
 “Αἰνῶ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν. Τοῦ-
 “του τοῦ Αἰνίου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς
 “μένιηται, διαδέχεται δὲ αὐτὸν Ἀνέγκλητος. 2. Μετὰ
 “τοῦτον δὲ τρίτῳ τύπῳ ἀπὸ τῶν ἀποστόλων τὴν ἐπισκο- 25
 “πὴν κληροῦται Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους
 “ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς, καὶ ἔτι ἑναυλον
 “τὸ κήρυγμα τῶν ἀποστόλων καὶ τὴν παράδοσιν πρὸ
 “ὀφθαλμῶν ἔχων, οὐ μόνος· ἔτι γὰρ πολλοὶ ὑπελείποντο

"τότε ὑπὸ τῶν ἀποστόλων δεδιδαγμένοι. 3. Ἐπὶ τούτου
 "οὖν τοῦ Κλήμεντος στάσεως οὐκ ὀλίγης τοῖς ἐν Κο-
 "ρίνθῳ γενομένης ἀδελφοῖς, ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλη-
 "σία ἱκανωτάτην γραφὴν τοῖς Κορινθίοις, εἰς εἰρήνην
 5" συμβιβάζουσα αὐτοὺς, καὶ ἀνανεοῦσα τὴν πίστιν αὐτῶν
 "καὶ ἦν νεωστὶ ἀπὸ τῶν ἀποστόλων παράδοσιν εἰλήφει."
 4. Καὶ μετὰ βραχέα φησὶ "τὸν δὲ Κλήμεντα τοῦτον διαδέ-
 "χεται Εὐάρεστος, καὶ τὸν Εὐάρεστον Ἀλέξανδρος. Εἰς
 "οὕτως ἕκτος ἀπὸ τῶν ἀποστόλων καζίσταται Ξύστος,
 10" μετὰ δὲ τοῦτον Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν.
 "ἔπειτα Ὑγῖνος, εἶτα Πίος, μετ' ὃν Ἀνίκητος, Διαδέξα-
 "μένου τὸν Ἀνίκητον Σωτῆρος νῦν δωδεκάτῳ τόπῳ τὸν
 "τῆς ἐπισκοπῆς ἀπὸ τῶν ἀποστόλων κατέχει κλῆρον
 "Ἐλεύθερος. 5. Τῇ αὐτῇ τάξει καὶ τῇ αὐτῇ διδαχῇ ἢ τε
 15" ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις καὶ τὸ
 "τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς."

VII. [Nic. H. E. IV, 13.] 1. Ταῦτα ὁ Εἰρηναῖος,
 ἀκουλούθως ταῖς προδιεξοδευθείσαις ἡμῖν ὑπογράφας
 ἱστορίαις ἐν οἷς ἐπέγραψε πέντε οὔσι τὸν ἀρίθμὸν ἐλέγχου
 20 καὶ ἀνατροπῆς τῆς ψευδωνύμου γνώσεως, ἐν δευτέρῳ τῆς
 αὐτῆς ὑποθέσεως, ὅτι διὴ καὶ εἰς αὐτὸν ὑποδείγματα τῆς
 θείας καὶ παραδόξου δυνάμεως ἐν ἐκκλησίαις τιςὶν ὑπο-
 λείλειπτο, διὰ τούτων ἐπισημαίνεται λέγων 2. "τοσοῦτον δὲ
 "ἀποδέουσι τοῦ νεκρὸν ἐγείρει, καθὼς ὁ κύριος ἠγειρε καὶ
 25" οἱ ἀπόστολοι διὰ προσευχῆς, καὶ ἐν τῇ ἀδελφότητι πολ-
 "λάκις, διὰ τὸ ἀναγκαῖον τῆς κατὰ τόπον ἐκκλησίας πάσης
 "αἰτησαμένης μετὰ νηστείας καὶ λιτανείας πολλῆς, ἐπέ-
 "στρεψε τὸ πνεῦμα τοῦ τετελευτηκότος, καὶ ἐχαρίσθη ὁ
 "ἄνθρωπος ταῖς εὐχαῖς τῶν ἀγίων." 3. Καὶ αὐτοὶς φησι

μετ' ἑτέρα "εἰ δὲ καὶ τὸν κύριον φαντασιωδῶς τὰ τοιαῦτα
 " πεποιημέναι φήσουσιν, ἐπὶ τὰ προφητικά ἀνάγοντες αὐ-
 " τοὺς ἐξ αὐτῶν ἐπιδείξομεν πάντα οὕτως περὶ αὐτοῦ καὶ
 " προειρησθῆναι καὶ γεγονέναι βεβαίως, καὶ αὐτὸν μόνον
 " εἶναι τὸν υἱὸν τοῦ Θεοῦ. Διὸ καὶ ἐν τῷ ἐκείνου ὀνόματι 5
 " οἱ ἀληθῶς αὐτοῦ μαθηταί, παρ' αὐτοῦ λαβόντες τὴν
 " χάριν, ἐπιτελοῦσιν ἐπ' ἐνεργεσίᾳ τῇ τῶν λοιπῶν ἀνθρώ-
 " πων, καθὼς εἰς ἕκαστος τὴν δωρεὰν εἴληφε παρ' αὐτοῦ.
 " 4. Οἱ μὲν γὰρ δαίμονας ἐλαύνουσι βεβαίως καὶ ἀληθῶς,
 " ὥστε πολλάκις καὶ πιστεύειν ἐκείνους αὐτοὺς τοὺς κατὰ- 10
 " ρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων καὶ εἶναι ἐν τῇ
 " ἐκκλησίᾳ, οἱ δὲ καὶ πρόγνωσιν ἔχουσι τῶν μελλόντων
 " καὶ ὀπτασίας καὶ ῥήσεις προφητικάς, ἄλλοι δὲ τοὺς
 " κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ
 " ὑγιεῖς ἀποκαθιστᾷσιν. Ἦδη δὲ, καθὼς ἔφασκεν, καὶ νε- 15
 " κροὶ ἠγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἔτι σιν ἱκανοῖς.
 " 5. Καὶ τί γάρ; οὐκ ἔστιν ἀριζμὸν εἰπεῖν τῶν χαρισμά-
 " των, ὧν κατὰ παντὸς τοῦ κόσμου ἡ ἐκκλησία παρὰ Θεοῦ
 " λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ σταυρω-
 "θέντος ἐπὶ Ποντίου Πιλάτου ἐκάστης ἡμέρας ἐπ' ἐνεργε- 20
 "σίᾳ τῇ τῶν ἔντων ἐπιτελεῖ, μήτε ἐξαπατῶσά τινας μήτε
 " ἐξαργυριζομένη· ὥς γὰρ δωρεὰν εἴληφε παρὰ Θεοῦ, δω-
 " ριὰν καὶ διακονεῖ." 6. Καὶ ἐν ἑτέρῳ δὲ τόπῳ ὁ αὐτὸς
 " γράφει "καθὼς καὶ πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ εκ-
 " κλησίᾳ προφητικὰ χαρίσματα ἐχόντων, καὶ παντοδαπαῖς 25
 " λαλούντων διὰ τοῦ πνεύματος γλώσσαις, καὶ τὰ κρύφια
 " τῶν ἀνθρώπων εἰς φανερόν ἀγόντων ἐπὶ τῷ συμφέροντι,
 " καὶ τὰ μυστήρια τοῦ Θεοῦ ἐκδηγουμένων." Ταῦτα καὶ
 " περὶ τοῦ διαφορὰς χαρισμάτων μέχρι καὶ τῶν δηλουμένων
 " χρόνων παρὰ τοῖς ἀξίοις διαμεῖναι.

THE LIFE OF EUSEBIUS.

ABRIDGED FROM THE INTRODUCTION OF WILLIAM BRIGHT, D.D.

EUSEBIUS himself, in the "Ecclesiastical History," gives some indications of the date of his own birth. It took place, we learn, before the death of Dionysius, bishop of Alexandria,¹ and before the appearance of the heresy of Paul of Samosata;² but apparently somewhat later than the accession of Gallienus to sole sovereignty after the capture of Valerian.³ This accession was in A.D. 260; the first Council of Antioch, on the case of Paul, was held in A.D. 264; and Dionysius died in the early part of A.D. 265.⁴ Eusebius, therefore, was probably born not later than A.D. 263; that is, soon after the commencement of the second of those protracted periods of outward tranquillity into which the Church history of the third century may be divided.

The place of his birth was probably the city of which he was afterward bishop, and from which one of his two distinctive appellations was derived: we usually speak of him as "Eusebius of Caesarea." That stately "head of Judaea," as Tacitus calls it,⁵ although founded as a monument of Herodian policy and splendor, had become so richly stored with Christian associations, extending from the conversion of Cornelius to the labors and teaching of Origen,⁶ as to be an appropriate scene for the mental and moral training of the future historian of the primitive Church of Christ. Here, as we may infer from his own words in a celebrated letter to the people of the diocese,⁷ he was catechized and baptized, probably by Bishop Theotecnus;⁸ the

¹ H. E., iii., 28.

² Ib., v., 28.

³ Ib., vii., 26.

⁴ Le Quien, *Oriens Christ.*, ii., 395; Neale, *Hist. Alex.*, i., 39.

⁵ Tac., *Hist.*, ii., 79.

⁶ Eus., H. E., vi., 23.

⁷ Soc., i., 8.

⁸ H. E., vii., 11.

next bishop, Agapius, a hard-working and warm-hearted chief pastor,¹ appears to have ordained him to the priesthood.

It was probably not long after the accession of Diocletian, in A.D. 284, that Pamphilus, a Phoenician who had studied at Alexandria, quitted Egypt for Palestine, settled in the city which had been Origen's second home, was enrolled among its presbyters, established there a school of theological learning,² and became "the dearest of friends" to Eusebius. Some of the happiest and most profitable days of Eusebius's life must have been spent among the books which Pamphilus had collected, and which included a carefully arranged series of the Pauline Epistles, a copy of the "Gospel according to the Hebrews"—a transcript by his own hand of the greater part of the writings of Origen,³ and Origen's editions of the Old Testament, called "Hexapla" and "Tetrapla," by help of which he was able, in conjunction with Eusebius, to produce a new recension of the Septuagint, afterward described by Jerome as "the Palestinian."⁴ They would also find ample materials for research in the library which had been there founded by the martyred Bishop Alexander, and which abounded in letters of eminent ecclesiastics.⁵ He read through the fifteen books "Against the Christians," in which Porphyry,⁶ about A.D. 270, had concentrated large masses of destructive criticism; he became familiar with Pagan arguments against Scripture history or Christian doctrine—Pagan sarcasms (in the style of Celsus) against Christian belief as "blind and irrational"⁷—Pagan insults to the Personal Object of that belief, as one who would be classed with the most successful of "impostors."⁸ Nor was he incurious as to that other line of hostility, not less bitter than that of Paganism itself, which struck at the Church, and at her faith in a crucified Christ, from the ground of the Jewish Synagogue.⁹

¹ H. E., vii., 32.

² *Ib.*, vii., 32.

³ *Ib.*, vi., 32; Jerome, de Vir. Ill., 75. ⁴ Jerome, c. Ruf., ii., 27.

⁵ H. E., vi., 20.

⁶ See H. E., vi., 19; Praep. Ev., x., 9.

⁷ Praep. Ev., i., 1, 5; vii., 1; xii., 1; xiv., 10; xv., 1; Dem. Ev., i., 1.

⁸ Dem. Ev., iii., 3, 6.

⁹ Praep. Ev., i., 2; Dem. Ev., ii., 1.

So passed the quiet years, during which attacks like these were the worst that befell Christianity. The Church had rest from actual oppression. Eusebius tells us¹ that "in every city the old houses of prayer" had become too small for the increasing congregations, and "new churches on a larger scale were to be seen rising up." Christians, well known to be such, were to be seen on the tribunal of the magistrate, or in the chair of the prefect, exempted by special grant from compliance with Pagan rites, and strong in the confidence and esteem of a Pagan sovereign.² Others held places of trust in "Caesar's household." Eusebius, during a visit to Antioch, listened with satisfaction to the expository sermons of Dorotheus, a presbyter and a learned Hebraist, whom Diocletian had appointed to the superintendence of the purple-dye works at Tyre.³ And when, in the autumn of A.D. 296, Eusebius saw Diocletian on his way through Palestine, with Constantine, the son of the Caesar Constantius, in attendance at his right hand, he had probably as little expectation that the grave, self-controlled sovereign would, in less than seven years, be induced to begin the most terrible of persecutions, as that the tall and handsome young prince would, somewhat later, sit on the throne of the empire as an Augustus professing himself the servant and instrument of Christ.⁴

Before these seven years were ended, Eusebius appears to have planned, and even commenced, his elaborate work on Chronology. Eusebius confesses that the freedom so long enjoyed by the Church had betrayed her members into factiousness and negligence: "as if we had no perception of the divine judgments, we went on adding sin to sin."⁵ The storm burst forth in February of A.D. 303, when orders were given, and obeyed, which must have brought home to the most superficial and self-complacent Christians the actual presence of a day of visitation. "With his own eyes" Eusebius saw "churches pulled down, and the Scriptures burned in the market-place:"⁶ the heart-piercing sight was marked by him ever afterward as an epoch—he describes the first seven books of his History as embracing the

¹ H. E., viii., 1.² *Ib.*, viii., 1, 9, 11³ *Ib.*, vii., 32.⁴ Vit. Con., i., 19.⁵ H. E., viii., 1.⁶ *Ib.*, 2; cf. x., 4.

whole period from our Saviour's nativity to the destruction of the houses of prayer."¹ After the first year, laymen suffered as well as clergy. A young Lycian, named Apphianus, on coming to Caesarea, lodged in the same house with Eusebius, and was aided by him in spiritual preparation for the "conflict," which, in fact, he invited,² but in which he "more than overcame." One hardly understands how Eusebius himself escaped seizure: at times he seems to have withdrawn from the city, for we find him visiting a fugitive bishop named Meletius, from Pontus, who for seven years inhabited a hiding-place in Palestine.³ He found means also to pursue his studies, for he wrote his "*Eclogae Propheticae*," or comments on some portions of the Old Testament, the extant portion of a large work called a "General Elementary Introduction"⁴—"under the blast," as he says, "of the present persecution, fiercer than all that had preceded it."⁵ But about the end of A.D. 307, all other thoughts and interests were absorbed in solicitude for Pamphilus, who, after cruel tortures, was cast into prison, where Eusebius, regardless of danger, "became his constant companion; and during the two years that this imprisonment lasted, the two friends composed together a 'Defense of Origen,' in five books, to which Eusebius afterward added a sixth;"⁶ and the work, originally dedicated to "the Christians condemned to the mines in Palestine,"⁷ became long afterward important in the Origenistic controversy. The parting of the friends came at last: Pamphilus, with eleven others, was martyred in February of A.D. 309:⁸ it was then, probably, that Eusebius visited Tyre, where he became intimate with the newly appointed bishop, Paulinus, and where also he saw Christians exposed to wild beasts in the amphitheatre.⁹ From Tyre he

¹ H. E., vii., 32.

² Mart. Pal., 4. Comp. ib., 3. Contrast the judgment expressed by the Church of Smyrna in iv., 15; and see Cypr., Ep. 80.

³ H. E., vii., 32. ⁴ Ecl. Proph., iii., proem. ⁵ Ib., i., 8, 20.

⁶ Burton, Ecl. Hist., ii., 449, after H. E., vi., 33; Photius, Bibl., 118. Jerome (c. Ruf., i., 11) quotes from the sixth book a criticism on Methodius of Tyre.

⁷ See Routh, Rell. Sacr., iv., 341.

⁸ Mart. Pal., 11.

⁹ H. E., viii., 7. He says that for a time the beasts would not touch

proceeded to Egypt, where, by his own statement, he witnessed several martyrdoms, and procured information about others,¹ particularly about that of Phileas, bishop of Thmuis. He had returned to Palestine at the end of A.D. 309. He may have been able to live quietly at Caesarea, and resume his literary work: it was probably at this time that he wrote what Photius calls his "little book"—still extant—in reply to certain "Remarks by a Lover of Truth, addressed to Christians," in which Hierocles, a Pagan magistrate (who had been one of the first instigators of the persecution), had represented Apollonius of Tyana, the Pythagorean mystic of the first century, as having done greater works than Christ.² A far more welcome task, and one which he doubtless took in hand at the first opportunity, was the composition of a Life of Pamphilus, including a catalogue of his library;³ and a kindred work was the collection of more than a hundred letters of Origen into "tomes," "that they might never again be scattered."⁴

In the beginning of A.D. 317, the alliance of Constantine and Licinius compelled Maximin to announce a milder policy. After his defeat by Licinius, he proclaimed a complete toleration,⁵ but soon afterward died miserably at Tarsus. And now, at last, the Church had rest from persecution; and it was, probably, amid the "indescribable gladness" and triumph of a time which Eusebius compares to a day of cloudless splendor⁶ that he was chosen to the bishopric of Caesarea, then vacant, it seems, by the recent death of Agapius.⁷ One of his first episcopal acts was to attend the dedication of a new and splendid church, built at Tyre by his friend, Bishop Paulinus; and the florid discourse which he then delivered, and which is chiefly valuable for its description

them. He found Pagan mythology rife and current in Phœnician cities and villages, *Praep. Ev.*, ii., proem.

¹ *H. E.*, viii., 9. Cf. Gibbon, ii., 284, on the ambiguity of his language.

² See Hierocl., 2 sq.; Lactantius, *Div. Instit.*, v., 2; Phot., *Bibl.*, 39. On Apollonius, see *Diet. Biogr.*; Farrar's *Bamp. Lect.*, p. 87.

³ *H. E.*, vi., 32; *Mart. Pal.*, 2. ⁴ *H. E.*, vi., 36. ⁵ *Ib.*, ix., 10.

⁶ *Ib.*, x., 1.

⁷ Agapius had not suffered martyrdom.

of a basilica of that period, is included in the tenth book of the Church History.¹

His literary works went on apace, facilitated by the Church's new prosperity: he wrote essays on various Scriptural subjects, as the seventy weeks of Daniel,² the numerous offspring of the Patriarchs,³ the fulfillment of Christ's predictions,⁴ together with a larger work on "Discrepancies in the Gospels," or "Questions and Solutions on some points in the Gospel History."⁵ Nor can we go far wrong in assigning to this period the famous letter to Carpianus, in which, after observing that "Ammonius of Alexandria" had arranged by the side of St. Matthew's Gospel the parallel passages of other Gospels, he says that he had "taken the occasion"⁶ from this scheme to construct a better, by which a series of ten "Canons" or tables, referring to various "sections" of the Gospels, should exhibit the various cases of Evangelical parallelism, without breaking up the sequence and order of three Gospels for the sake of adhering to the first. And it was evidently soon after the great deliverance of the Church, followed up as this was by an increase of its adherents, that he composed his earliest extant work on evidential theology, the "Theophaneia," of which the Greek original is lost, but a Syriac version was found at Nitria, in Egypt, and translated by Professor Lee, of Cambridge, in 1843.⁷ About this time Constantia, the sister of Constantine, requested the bishop of Caesarea to send her a certain picture supposed to represent Christ. Eusebius declined to do so, alleging, according to a letter cited as his in the Iconoclastic controversy, that the Saviour's glorified form could not be portrayed without irreverence, nor without risk of a sensuous misconception; but in some of his words, says Neander significantly, "we recognize" the ultra-spiritualism of "the Origenist."⁸

¹ H. E., x., 4. See Bingham, viii., 3, 1 sq.

² H. E., i., 6.

³ Praep. Ev., vii., 8; Dem. Ev., i., 9. De Spir. S., 72.

⁴ Praep. Ev., i., 3.

⁵ Dem. Ev., vii., 3.

⁶ Or, as we should say, "availed himself of the hint" (*εὐχρησάμενος ἀφορμῆς*).

⁷ See Dr. Lee's Preface, p. xxi.

⁸ Mansi, Conc., xiii., 700; Neander, Ch. Hist. (E. Tr.), iii., 389. See Eus., H. E., vii., 18, on some then extant pictures of Christ.

But we recognize, not less, a signal excellence of the Origenistic spirit in that desire to recommend Christianity to thoughtful and candid inquirers,¹ which led Eusebius to plan and execute an elaborate work consisting of two long treatises, the "Preparation for the Gospel," in fifteen books, and the "Demonstration of the Gospel," in twenty. The former is remarkable for its large extracts from ancient Greek writers,² and exhibits the author's acquaintance with Pagan mythology and philosophy,³ as well as with Pagan and Jewish objections to the Christian creed. Although dedicated to Theodotus, bishop of Laodicea,⁴ it was evidently addressed to Pagan minds;⁵ and, as evidently, was written while the recollection of Pagan persecution was still fresh.⁶ The last chapter introduces the reader to the succeeding treatise on the "Demonstration of the Gospel,"⁷ of which only half remains to us, and in which Eusebius dwells on the relation of Christianity to earlier divine economies, the Messianic sense and Christian fulfillment of prophecy, the simplicity and truthfulness of the Gospel narratives,⁸ the moral contrast between Christ and all "impostors,"⁹ the majesty of his person and the sacrificial efficacy of his death,¹⁰ the manifestly supernatural success of his first disciples,¹¹ the witness borne to him by the Church and the Sacraments,¹² and not less by the misery of the nation that had denied his claim.¹³ Eusebius wrote thus, as he tells us, while "churches were to be seen flour-

¹ See Pressensé, *Trois Prem. Sièc.*, ii., tome 2, p. 365. "Origène a donné . . . l'apologie . . . la mieux faite pour amener la pensée humaine aux pieds du Christ."

² See Fabricius, *Bibl. Gr.*, vii., 346, ed. 1801. "Opus profecto nobilissimum." Cave, *Hist. Lit.*, i., 178. See Photius, *Bibl.*, 9, "in which, to speak generally, he exposes the absurdity of Paganism."

³ *Praep. Ev.*, iii., 10; x., 4; xi., 4; xiii., 14; xiv., 2; xv., 3, 13, 32, 61.

⁴ See *Praep. Ev.*, i., 1; so *Dem. Ev.*, i., 1. For Theodotus, see Theodoret, *H. E.*, i., 5.

⁵ *Praep. Ev.*, xv., 61. Cf. xiv., 2; xv., 1.

⁶ *Ib.*, xii., 10.

⁷ Referred to in *H. E.*, i., 2.

⁸ *Dem. Ev.*, iii., 5.

⁹ *Ib.*, 6.

¹⁰ *Ib.*, i., 10; iv., 3; x., 1.

¹¹ *Ib.*, iii., 7.

¹² *Ib.*, v., 3.

¹³ *Ib.*, ii., 3; vi., 13, 18.

ishing amid cities and villages,"¹ and while the Roman power restrained the Egyptian Pagans from "uttering insults against our Saviour's Church."²

But, while carrying on this work, the indefatigable bishop of Caesarea was preparing the ground for the great edifice of his Ecclesiastical History. He had already, as we have seen, drawn up his "Chronological Tables" of events, including those of the Christian period; and he must have taken a special pleasure in forming his "Collection" of records of ancient Martyrdoms from authentic documents, which, in all likelihood, were supplied to him by public registrars under express order from the government. This noble Book of Martyrs, several times referred to in his Church History,³ is unhappily lost. One fragment of it, indeed, we possess in the precious narrative of the persecution at Lyons, which so grandly opens the fifth book of the Church History.

The sufferings and triumphs of "the white-robed army of Martyrs" form one of the various subjects which Eusebius undertook to treat of in his Church History.⁴ Others were—the leading events in the Church's annals, the chief bishops in the most conspicuous sees, the principal Church writers and other teachers, the various heresiarchs, the troubles which befell the Jewish race from the epoch of the crucifixion, the several occasions and forms of heathen hostility to "the divine teaching," and, "beside all, the gracious and merciful assistance of our Lord and Saviour, Jesus, the Christ of God."⁵ In marking out this path for himself, he knew that he could find hardly any "footprints of previous travelers;" a few narratives of limited scope embraced some parts of the great theme; he might see, as he expresses it, some "torches" gleaming through the darkness, might hear some "voices, as from a far-off height, directing him which way to go:" but if, for instance, the "Memorials" of He-

¹ Dem. Ev., v., 3.

² Ib., vi., 20.

³ H. E., iv., 15; v., prooem., 4, 21.

⁴ For references to martyrdom in the History, see iv., 15; vi., 1, 39, 42, and viii. freq., Mart. Pal., pass.; x., 9.

⁵ H. E., i., 1.

gesippus¹ (to whom in these works he chiefly refers) could not offer him any continuous guidance, there were other and abundant aids in an ample store of important Church documents, as catalogues of bishops² and records of synods,³ or apologetic, doctrinal, and polemical treatises, or letters, by men who, if they had not written Church history, had in various measures *acted* it. Moreover, he could illustrate his subject by the help of Jewish and Pagan⁴ writers, and produce State papers, as imperial edicts or rescripts, many of which, no doubt, were supplied to him by Constantine: his knowledge of the lives of some eminent Churchmen, as Origen and Dionysius of Alexandria, was full and accurate: he had access to much traditional information,⁵ and, as regarded the more recent events, to much testimony of a primary or all but primary kind.

While he was meditating and elaborating these works, and also while he was anxiously watching the revival of persecution under Licinius,⁶ Eusebius became, unhappily for himself, involved in the great doctrinal controversy which had broken forth in Egypt in the year 319. Arianism, it need hardly be said, affirmed that the Son of God, although "divine," was not co-eternal with the Father, and was therefore extraneous to the uncreated Godhead. Eusebius did not thoroughly side with Arius, and distinctly disapproved of part of his language, yet he so far answered the Alexandrian presbyter's appeal for support as to write in his behalf to his bishop, Alexander.⁷ He did more: he sent a letter to a Syrian prelate named Euphrasion, in which he said that the Son was "God," but not "very God;"⁸ and when Arius, after his sojourn at Nicomedia with Eusebius's namesake

¹ H. E., iv., 8, 22. For Hegesippus, see Westcott on the Canon, p. 186.

² See H. E., iv., 5, 22; and Heinichen's note on v., 12, criticising a remark of Pearson's.

³ E. g., H. E., v., 23, 25; vii., 30.

⁴ For Pagan authorities, cf. H. E., ii., 7, 8; iii., 18; iv., 2; v., 5.

⁵ E. g., vi., 5, 9, for local traditions.

⁶ Ib., x., 8; Vit. Con., ii., 1 sq.

⁷ Theod., i., 6.

⁸ S. Ath., de Syn., 17; Mansi, Conc., xiii., 701.

(supposed, but needlessly, to be his kinsman¹), returned to Palestine, the metropolitan of Caesarea was one of those prelates who allowed him to hold services on condition that he should seek reconciliation with Alexander.²

The well-meant but ignorant endeavor of the Church's imperial patron³ (then and long afterward unbaptized) to effect the accommodation desired by Eusebius, failed, as it could not but fail. The Nicene Council followed, in the summer of A.D. 325. Eusebius, of course, attended, and was profoundly impressed by that majestic gathering, which he afterward likened to "a glorious garland composed of beautiful flowers of every hue."⁴ He occupied a distinguished position in the Council: he was its spokesman in welcoming the emperor. He verbally acquiesced in its doctrinal decisions, and the consequent condemnation of Arius, but he did so reluctantly, under pressure, and in senses of his own. He knew that he would be thought to have compromised his convictions, and therefore wrote his account of the transaction to the people of his diocese, and, as Athanasius expresses it, "excused himself in his own way."⁵ He gained, however, some solace amid his vexation, if, as has been suggested with much probability, he was commissioned, as the most erudite member of the Council, to facilitate the practical solution of the "Paschal question" by "adjusting the lunar date to the solar year."⁶ Some such request was probably the occasion of his revision of the Paschal cycle of nineteen years, constructed in the third century by the Alexandrian scholar Anatolius;⁷ and he afterward published a treatise on the subject, which Constantine "read with pleasure," and caused to be put into wide circulation.⁸

¹ Cf. Theod., i., 5.

² Soz., i., 15.

³ Soc., i., 7: see Prof. Lee's *Theophania*, p. xxv.

⁴ Vit. Con., iii., 6.

⁵ Ath., de Decr. Nic., 3; de Syn., 13.

⁶ Stanley, *Eastern Church*, p. 182; Hefele, *Hist. of Councils*, b. ii., c. 2, s. 37.

⁷ Jerome, de Vir. Ill., 73. For Anatolius, who became bishop of the Syrian Laodicea, see H. E., vii., 32.

⁸ Vit. Con., iv., 35. The Eccl. Hist. shows his interest in the "Paschal question:" see v., 23 sq.; vi., 22; vii., 32.

The solemn closing of the Nicene Council was combined by the emperor with the opening festival of his "Vicennalia," for he entered the twentieth year of his reign on July 25, 325. Eusebius, who describes the imperial banquet then given to the prelates as a kind of "image of Christ's promised kingdom,"¹ appears to have regarded this epoch as a fitting *terminus* alike for the Chronicle and the Church History.

It was probably after the conclusion of the History² that Eusebius wrote a long treatise, apparently in twenty-five³ books, in reply to Porphyry's work, already referred to, "Against the Christians;" but his attention and interest must have been largely absorbed, in A.D. 326 and A.D. 327, by proceedings in Jerusalem and its neighborhood, which he regarded as a signal gain to Christianity. The Sepulchre of Christ, he tells us,⁴ was brought to light by the removal of a large paved mound which had been raised over it, and been crowned by a "true sepulchre of souls" in the form of a temple of Aphrodite. The work of excavation was carried on under orders from the emperor, who, rejoicing in its successful result, instructed the provincial authorities to furnish materials for a splendid basilica, which was to be erected in immediate proximity to the sepulchral cave, as a "Memorial church of the Saviour's Resurrection." Of any alleged discovery of "the true Cross," Eusebius says nothing;⁵ yet some story to that effect must have been current within ten years, at least, after he wrote his "Life of Constantine;"⁶ and he may have purposely ignored it, as not believing it to be true. He had not the slightest doubt as to the identification of the sepulchre: he dwells with evident delight on the details of the new church, which he calls "a new Jerusalem:"⁷ he celebrates

¹ Vit. Con., iii., 15.

² For he does not mention this treatise in H. E., vi., 19: so Valesius. See also Tillemont, vii., 64.

³ See Vallars, on Jerome, de Vir. Ill., 81. Cf. Jerome, Ep. 70, 3.

⁴ Vit. Con., iii., 26 sq.

⁵ The expression in Vit. Con., iii., 30, "token of the most holy Passion," refers, in fact, to the Sepulchre.

⁶ See Cyril of Jerusalem, Catech., iv., 10; x., 19; xiii., 4.

⁷ Vit. Con., iii., 33.

the pious activity of Constantine's mother Helena in building churches on the Mount of Olives and at Bethlehem, and also the touching union, in her conduct, of assiduous devotion with munificent and tender-hearted charity.¹ Her son was not behind-hand in zeal for Church extension² throughout Palestine; and Eusebius, in common with other prelates, received from him a letter of rebuke for "neglecting" to suppress the superstitious Pagan observances carried on at Mamre under "Abraham's terebinth."³ It was probably while our author's mind was thus dwelling on the sacred sites that he wrote, as Jerome tells us,⁴ an explanation of the names applied to various nations by the Hebrews—a topographical account of Judaea and of the ancient districts of the tribes, with a plan of Jerusalem and the Temple—and an "Onomasticon," or alphabetical catalogue of the names of places mentioned in the Old Testament. This last book exists in Greek, and a free translation of it into Latin is among the writings of Jerome. It was dedicated to Bishop Paulinus.

But the quiet work thus resumed by Eusebius was again interrupted by a transaction which has brought no honor on his memory. Eustathius, bishop of Antioch, had openly charged Eusebius with unfaithfulness to the creed which he had accepted at Nicaea.⁵ Eusebius retorted by taxing him with Sabellian heresy; a tribunal of bishops pronounced Eustathius guilty, and persuaded Constantine to sustain their award. Eustathius was sent into exile:⁶ Eusebius, either then or soon afterward,⁷ was proposed by the Arianizers for the bishopric of Antioch: strong influence was exerted in support of the proposal, but strong opposition was also manifested: Eusebius himself tells us that

¹ Vit. Con., iii., 44.

² Ib., ii., 46 (letter to Eusebius and other bishops).

³ Ib., iii., 51 sq.

⁴ Jerome, Praef. de Loc. Hebr.

⁵ *παπαπάττοντα*, Soc., i., 23.

⁶ Tillemont, vii., 29. See Chrys., Hom., in S. Eustath., 3, 4; Jerome, de Vir. Ill., 85.

⁷ From Eusebius's own account, and that of Socrates (i., 24) and Sozomen (ii., 19), it would seem that this proposal followed immediately after the ejection of Eustathius; but Theodoret makes Eulalius succeed Eustathius, and places the proposal after his speedy death.

words were nearly drawn.¹ He takes credit to himself for having acted as a peacemaker, and deprecated the proposed translation as contrary to the canons of the Church.² Constantine commended his scruples and his unselfishness,³ and also wrote to his supporters at Antioch that he had long known the abilities and merits of the bishop of Caesarea, but that to transfer him to Antioch would be a wrong to his own church.⁴

Eusebius also took part in the Arian faction's attack on Athanasius, which Constantine cut short by sending Athanasius into exile at Treves. While at Constantinople, he united with his friends in a judicial inquiry into the tenets of a friend of Athanasius, who is described as having been impelled by the intensity of his anti-Arianism into a peculiar modification of Sabellianism. This was Marcellus, bishop of Ancyra, who, provoked by the popularity of an Arian treatise, had put forth a book in which—according to the extant extracts—he represented the “Word” as eternal but impersonal, and reserved the title “Son of God” for the man Jesus, whom the Word had selected as its temporary organ.⁵ A council now held at Constantinople condemned Marcellus, and requested Eusebius to answer his book, and the task was zealously discharged in two books “Against Marcellus,” and three “on Ecclesiastical Theology”—writings which would suffice to prove that their author was neither really orthodox nor consistently Arian, but, in fact, the chief founder of the semi-Arian school.

He spent the winter of A.D. 335–6 at Constantinople. To him the new capital, intended to be a purely Christian city, and dedicated, as he tells us, to the God of Martyrs,⁶ was a place of surpassing interest. He had already, at the imperial founder's request, sent for use in its churches fifty copies of the Scriptures, executed by skilled hands in sets of three or four leaves, in volumes splendidly adorned: a deacon of his had conveyed them, at the public expense, to Constantinople.⁷ He would now, while

¹ Vit. Con., iii., 59.

² Alluding, probably, to the fifteenth Nicene canon.

³ Vit. Con., iii., 61.

⁴ Ib., 60.

⁵ See Athan., Treatises (Lib. Fath.), ii., 505.

⁶ Vit. Con., iii., 48.

⁷ Ib., iv., 36; cf. ib., iii., 1.

traversing the city, admire those stately basilicas of Irene, of Dynamis, of the Apostles—the statue of Rhea, with its hands turned into a suppliant posture—the gilded figures of the Good Shepherd and the prophet Daniel over the fountains in the market-places:¹ in front of the palace he would see a picture of Constantine, with a cross above his head, and under his feet a serpent, transfixed and hurled into the sea: in the chief state apartment he would look up—doubtless remembering what Constantine had asseverated as to the appearance of the luminous cross with “By this conquer”²—at the cross of gold and jewels which glittered in the ceiling, and beneath which, perhaps, he himself stood while delivering an address on the holy Sepulchre before the assembled court, the emperor himself, as he tells us with complacency, “declining, though requested, to sit down”³—which, as Tillemont drily observes, was “no small proof of his patience.”

Another discourse, pronounced under like circumstances, is extant—the panegyric called “The Praises of Constantine,” whose “Tricennalia” was being celebrated.

One other reminiscence of Eusebius’s stay at Constantinople is best given in his own words. “I myself, once arriving at the palace gates, saw many barbarian envoys standing there in due order, differing in dress, hair, beards—grim and terrible in aspect, gigantic in stature—some ruddy-faced, others pale. One saw them—just as one might in a picture—presenting to Constantine golden and jeweled crowns, yellow-haired boys, rich robes, horses, shields, spears, bows and arrows. . . . He accepted their presents, and gave rich gifts in return.”⁴

About a year after his return home, Eusebius received the news of his patron’s death, at the Whitsuntide of A.D. 337. He paid the last homage to Constantine’s memory by writing that “Life” of which Socrates says, with too much justice, that the author was “more intent on making a high-wrought eulogy than on giving an accurate narrative.”⁵

He did not long survive the object of his enthusiastic loyalty

¹ Vit. Con., iii., 49.

² Ib., i., 28.

³ Ib., iv., 33.

⁴ Ib., iv., 7.

⁵ Soc., i., 1.

—if we may so apply the word. He died about A.D. 340,¹ being between seventy and eighty years old—probably soon after another Arianizing intrigue, supported by the new emperor Constantius, had driven Athanasius into a second exile, and seated the intruder Gregory on the “Alexandrian throne.”² This event, and the subsequent arrival of two Roman presbyters at Antioch, to invite the anti-Athanasian prelates, on the part of Pope Julius, to a council, were perhaps the last occurrences affecting the Church which were made known to “the father of Church history.” He was succeeded in the see of Caesarea by his pupil Acacius, who inherited his invaluable library, and who soon became conspicuous as representing a peculiar form of Arianism, destined to temporary but almost world-wide success.³ We may well regret that his “Life of Eusebius” has not come down to posterity.

The “volumes published” by Eusebius are described by Jerome as “innumerable.”⁴ Among those which can not be assigned to any particular period of his life may be mentioned three, now lost, which “were read” by Photius⁵ in succession—the “Ecclesiastical Preparation,” the “Ecclesiastical Demonstration,” and an apologetic work called “Refutation and Defense,” in which he marshaled certain Pagan objections, and answered them “fairly well,” says Photius (with a touch of what Gibbon⁶ calls his “discreet freedom”), “if not quite satisfactorily.” Another lost work is referred to by Epiphanius, when he classes Eusebius of Caesarea among those who have written against Manicheism.⁷ The Commentary on the First Epistle to the Corinthians, mentioned by Jerome,⁸ has also perished. The “very learned”⁹ Commentary written by Eusebius on the whole Psal-

¹ See Soc., ii., 4.

² About Easter, A.D. 340, as may be inferred from the date of the thirteenth festal letter of Athanasius.

³ That of which the symbol was *Homoion*, and which triumphed at the Council of Ariminum nearly twenty years after Eusebius's death.

⁴ Jerome, de Vir. Ill., 81.

⁵ Photius, Bibl., 11-13.

⁶ Gibbon, vii., 40.

⁷ Epiph. Haer., 66, 21.

⁸ Jerome, Ep. 49.

⁹ Ib., de Vir. Ill., 81 : cf. Ep. 112.

ter, which was translated by Eusebius of Vercellae¹ into Latin, "lay long neglected," says Cave,² until Montfaucon discovered and published the greater part of it—as he did also in regard to the Commentary on Isaiah.³ Fragments of the Commentary on the Song of Solomon, and of a work on the Lives of the Prophets, have also been preserved. He is also said to have written an essay on Weights and Measures, another on the Death of Herod, and a preface to the Canticle of Moses in Exod. xv.⁴ Of the "fourteen Opuscula" attributed by Sirmond to Eusebius, the first only—an anti-Sabellian treatise⁵—is supposed by Tillemont⁶ to be his; but all of them are characterized by Fabricius⁷ as "not unworthy" of him. His history has been criticised as showing imperfect acquaintance with Western affairs, and imperfect knowledge of the Latin language;⁸ Gibbon and others have attacked his honesty, especially in dealing with Constantine and the Arians.⁹ He is also thought to lack power to use his facts with steadiness, and places are pointed out where the same event is differently dated or related.¹⁰ His style is also criticised as wanting in simplicity and lucid order.

¹ Jerome, de Vir. Ill., 96; Ep. 61. This work was promised, as it were, by Eusebius in Dem. Ev., v., 21.

² Hist. Lit., i., 180.

³ Jerome, de Vir. Ill., 81. He says that it consisted of ten books.

⁴ See Fabricius, Bibl. Gr., vii., 407.

⁵ Sirmond, Op., i., 1; Galland, Bibl. Patr., iv., 469. This treatise alludes to "the Galatian," supposed to be Marcellus of Ancyra.

⁶ Tillemont, vii., 62.

⁷ Fabr., Bibl. Gr., vii., 406.

⁸ Pearson; Valesius, H. E., vii., 27; Wordsworth's Hippolytus, 128; H. E., vi., 20, 22, 43; vii., 3, 27, 32; ii., 2, 25; iii., 20, 33; iv., 8; viii., 17.

⁹ Gibbon, ii., 281; H. E., viii., 1, 2; ii., 10.

¹⁰ H. E., iii., 25, 31; vii., 25; ii., 6; i., 10; ii., 23; iv., 15; vi., 38; vii., 11.

NOTES.

NOTES.

[The letters H., G., K., F., and M. refer to the Greek Grammars of Hadley, Goodwin, and Kühner, Farrar's Greek Syntax, and March's Anglo-Saxon Grammar. Sections in Crosby's Greek Grammar are referred to by numbers merely. The angle (<) is placed between two forms, one of which is derived from the other by euphonic changes, the opening toward the full form. The usual abbreviations of grammatical terms are used.]

BOOK FIRST.

CHAPTER I.

THE SUBJECT OF THE WORK.

1, 2. Τὰς διαδοχάς: the object of παραδοῦναι, line 18, which is the object of προορημένος, which agrees with the subject of ἄρξομαι, line 19, *Having chosen to hand down in writing the successions of the apostles, with the times from Christ to us.* The following clauses as far as παραδοῦναι have similar government, viz., ὅσα λέγεται, *what things are said to have occurred*; ὅσοι ἡγήσαντο, *what persons governed*; ὅσοι ἐπρίσβενσαν τὸν θεῖον λόγον, *who preached without writing or with*; τίνες ἐλάσαντες ἀνακηρύχασιν, *who, and what sort, drawn by desire, etc., proclaimed themselves, and when*; τὰ περιελθόντα, *the things coming upon the whole race of the Jews*; ὅσα ὁ θεῖος λόγος πεπολίμηνται, *what the divine word has encountered*; πηλικοὶ διεξῆλθον, *how great persons went through the struggle*; τὰ μαρτύρια, *the martyrdoms even to our own times*; τὴν ἰλεω καὶ εὐμενῇ ἀντίληψιν, *the kind and gracious interposition*; οὐκ ἄλλοθεν ἄρξομαι ἢ ἀπὸ πρώτης τῆς οἰκονομίας, *I shall not begin elsewhere than from the first of the dispensation as to the Christ of God.*

3. The subject claims indulgence for me, showing the presenting (ὑποσχεῖν) the work perfect to be greater than my power, since,

entering on this subject, we undertake to go on an untrodden path, praying to have God as our guide, not able to find tracks of men before us, but only slight appearances through which some have left us partial narratives of their times, raising their voices like torches at a distance, telling us where to go with safety.

4. Whatever we thought fit for our purpose we have culled as from intellectual meadows, and especially we would preserve the memory of the succession of the apostles in the most noted churches.

5. No one has attempted it before.

6. Eusebius has given an epitome of it in his Chronology.

7. The work is to begin with a discussion of the divinity of Christ.

CHAPTER II.

SUMMARY STATEMENT OF THE PRE-EXISTENCE AND DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST.

2. *φησὶ*; Isa. liii., 8.

3, 4. Page 12, line 13; John i., 1, 3. Line 22; Gen. i., 26.

5. *αὐτὸς εἶπε*; Psalm xxxiii., 9.

7. *λέγων*; Gen. xviii., 25.

8. *ἀνείρηται*; Psalm cvii., 20.

9. *ἔβρεξε*; Gen. xix., 24. *οὐκέτι*; ib. xxxii., 28. *εἶδον*; ib. 30.

12. *Γέγραπται*; Jos. v., 13+.

13. *ὥς δὲ εἶδε*; Exod. iii., 4+.

14. ἐγὼ ἡ σοφία; Prov. viii., 12, 15, 16.

15. κύριος; Prov. viii., 22—25, 27, 28, 30, 31.

24, 25. ἐξεώρουν; Dan. vii., 9, 10. ἐξεώρουν, ib. 13.

CHAPTER III.

THAT BOTH THE NAME JESUS AND ALSO CHRIST ITSELF WERE KNOWN FROM THE FIRST, AND HONORED BY THE INSPIRED PROPHETS.

2. ὄρα; Exod. xxv., 40.

6. πνεῦμα; Lam. iv., 20.

ἵνα τί; Psalm ii., 1, 2.

κύριος εἶπε; Psalm ii., 7, 8.

13. πνεῦμα; Isa. lxi., 1.

14. ὁ θρόνος; Psalm xlv., 7, 8.

16. εἶπεν ὁ κύριος; Psalm cx., 1, 3, 4.

CHAPTER IV.

THAT THE RELIGION ANNOUNCED BY CHRIST TO ALL NATIONS WAS NOT OF A NEW OR STRANGE CHARACTER.

3. τίς ἤκουσε; Isa. xlvī., 8.

τοῖς δὲ; Isa. xlv., 15, 16.

9. μὴ ἄψησθε; Psalm cv., 15.

11. ἐπίστευσε; Gen. xv., 6.

12. καὶ ἐνευλογηθήσονται; Gen. xii., 3, 2; xxii., 18.

CHAPTER V.

ON THE TIME OF CHRIST'S APPEARANCE AMONG MEN.

AFTER the foregoing introduction, Eusebius proceeds to treat in course of the manifestation of the Savior, invoking to his aid God the Father and Jesus Christ the Word of God. Christ was born in the forty-second year of the reign of Augustus, in Bethlehem of Judæa, Cyrenius being governor of Syria. This account in the Gospels is confirmed by Josephus, who speaks of the taxation, and mentions in connection with it the sect of the Galilæans, also mentioned by Luke in the Acts of the Apostles. Passages are quoted to show this agreement.

1. Φέρε δὲ ἤδη . . . λοιπὸν. *It now remains after this necessary introduction to the church history proposed by me ;* ἐστὶ must be understood with λοιπὸν, 572; H., 508, a; literally, *It is now left*, the subject being the next clause in which ἐφαψώμεθα is the verb. Φέρε δὲ ἤδη, a weak adversative, scarcely translatable into English. Φέρε is often used in this way merely to mark the resumption of the narrative after a pause. *Now* has sometimes the same force in English. "Not this man, but Barabbas. *Now* Barabbas was a robber." Φέρε in this use is a weakening from the inv. of φέρω, 656, b.—προτεθείσης, 1 a., p., pt., from προτίθημι; gen. 504; H., 498; G., 138.—ἡμῖν, *by us*; plural for the singular, 489; H., 518, d.

ἀπὸ τῆς ἐνσάρκου . . . ἐφαψώμεθα, *that I begin a certain course as it were from the appearance of our incarnate Savior ;* ἐφαψώμεθα, 1 a., sub., mid., from ἐφάπτω.—ὁδοιπορίας, *course*, 424; H., 574, b; G., 171.—ὅτι, adverbial, *as it were*.—ἐπιφανείας, *appearance*; Eng. deriv. *epiphany*. For gen., see 688, 693, 412; H., 579.

τὸν τοῦ λόγου . . . ἐπικαλεσάμενοι, *invoking God the Father of the word, etc.*—πατέρα, 393; H., 499; G., 137.—καὶ τὸν δηλούμενον αὐτὸν Ἰησοῦν Χριστὸν, *and the revealed one himself Jesus Christ*.—βοηθὸν ἡμῖν καὶ συνεργὸν, *my aid and fellow-worker*.—ἀληθείας, 435; H., 558, 565; G., 167, 3.

[Name each word in the section by its accent, 94, 768; also apply the laws of accent as far as learned, 770-787; also the general laws of Syntax, 76. The following points of inquiry will suggest other lines of study.]

What is the primary meaning of μετὰ? The meaning here? Trace the change in meaning through any natural turns of thought from "in the middle" to "after."—Composition of προκατασκευήν? Force of

πρό? κατά? How does the compound come to mean "preface?" Show how *σκεύω*, "to prepare," is connected in thought with *σκεῦος*, "a vessel," or "a set of dishes" or "tools."—Composition of *προτιξείσθαι*? Literal meaning? Figurative meaning? (Compare Latin *propose*, Eng. *propose*).—How is it that modesty and courtesy suggest the use of the plural for the singular? Is one person made less noticeable by introducing others? Is it a fact that a speaker or writer when he uses "we" is less prominent than when he uses "I"?—Composition of *ἐκκλησιαστικῆς*? *Ἐκκλησία* originally meant what assembly? Did it ever mean the house where meetings were held? (Compare *church*).—Show the connection in meaning between *ιστορίας* and its root in *εἰδέναι*. Eng. deriv. from *ιστορία*? Is *story* the same in derivation? What kind of history is a story?—Derivation of *λοιπὸν*? of *ἐνσάρκου*? Eng. deriv. from *σάρξ*? Is *sarcasm* from it?—Derivation of *σωτήρ*? Was the term ever applied in classic Greek to mythological beings? To which one most frequently? (Jupiter). Was it ever applied to mere men? In the Patristic writings it is restricted to whom? (Compare Latin *Salvator*; Eng. *Savior*.) Mention other examples of the restriction of general terms to specific objects on the ground of pre-eminence.—Derivation of *λόγος*? First meaning? Trace out its secondary uses. What does it mean here? Is Christ called the Word in the Gospels?—Derivation of *ἐηλούμενον*? Connection of thought between *ἰδεῖν* and *ἐῆλος*? between *ἐῆλος* and *ἐηλόω*? Why was the island Delos so called? the town Delium?—From what language is *Ἰησοῦν*? What is the meaning of the name? What is the O. T. form of Jesus in the Eng. Bible? (*Joshua*). Was the name given to him significantly?—Derivation of *Χριστός*. Hebrew equivalent? (Messiah).—Derivation of *οὐράνιον*? Radical notion in *οὐράνιος*? (*örvuni*, Lat. *orior*.) Is Eng. *heaven* the same? (heave.) Compare these conceptions of heaven with those found in other languages: Lat. *caelum* (hollow); Ger. *himmel* (from *himen*, to cover); Eng. *sky* (the region of clouds).—Composition of *βοηθόν*? *συνεργόν*? *θειόγησις*? *ἀληθείας*? Literal meaning in the last? Any moral suggestion? (John iii., 19-21).—Was it common to make invocations at the beginnings of poems, histories, etc.? In the classic times, whom did writers invoke? What is the invocation of Milton at the opening of *Paradise Lost*?

2. Ἦν ἑῷ οὖν τοῦτο . . . βασιλείας, *this then was the forty-second year of the reign of Augustus*.—τοῦτο, *this*, i. e. the birth of Christ. *βασιλείας*, *reign*, from *βασιλεύς*. For case, see 415; II., 558, 559; G., 168.—*Αυγούστου*, 435; II., 558; G., 167.

Ἀγύπτου ἔ' ὑποταγῆς . . . ὀγδοὺν ἔτος καὶ εἰκοστὸν, *and the twentieth year of the subjugation of Egypt and the end of Antony and Cleopatra*, etc. *ὑποταγῆς* and *τελευτῆς* both limit ἔτος, 412; II.,

579, c.—*ἡ κατ' Αἴγυπτον . . . δυναστεία, the dynasty of the Ptolemies in Egypt came to an end.*—κατέληξε, 1 a. ind. act. 3 s., from καταλήγω.

ἐπὶ τῆς τότε ἀπογραφῆς πρώτης, *at the then first assessment.*—An adverb preceded by the article has the force of an adjective. The construction probably arose from the ellipsis of a participle which the adverb modified, as, in this case, the full form may have been τότε γενομένης ἀπογραφῆς, 526; H., 492, f; G., 141, note 3.—ἀπογραφῆς, from ἀπογράφω, lit. *a writing off, a copy.* “Inventory” or “assessment” is its secondary meaning. For case, see 433; H., 591; G., 179.

ἡγεμονεύοντος Κυρινίου, gen. abs. 675; H., 593; G., 183. This is an incorporated construction, equivalent to a subordinate clause, which in this case would be an adverb of time. See Luke ii., 1, 2. Cyrenius is a Roman name, the original form of which was Quirinius.

Συρίας, 404, 407; H., 581, a; G., 171, 3.

ἀκολουθῶς modifies γενᾶται, *in a manner following*, i. e. according to.

ταῖς περὶ αὐτοῦ προφητείας, *the prophecies concerning him.* Observe the position of the descriptive phrase, περὶ αὐτοῦ; 523, a.—αὐτοῦ, viz., Christ; gen. 413.—προφητείας, 449, 450, a; H., 602; G., 186. Words in derived senses frequently retain the government which they have in their original meaning. See Mic. v., 2.—ἐν βῆθλεὲμ κ.τ.λ., Matt. ii., 1.

3. Ταύτης δὲ τῆς κατὰ Κυρίνιον . . . μνημονεύει, *Flavius Josephus, the most distinguished of the historians among the Hebrews, also mentions this assessment.*—ἀπογραφῆς, 413.—παρ', for παρά; apostrophe, 127, 774; H., 70, 100; G., 11, 24, 3. Ἑβραίοις, 469, d; H., 612; G., 190.—ἐπισημότατος, comp. ἐπὶ and σημά, *a mark* (by which a thing is seen), from θεάομαι.—ιστορικῶν, partitive gen., 415, 419, c; H., 558, 559; G., 168.

καὶ ἄλλην . . . αὐρίσεως, *also adding another account concerning the sect of the Galileans, etc.*—καὶ, also—τοὺς αὐτοὺς, *the same*, 540, b.—ἐπιφύεισης, *having grown up*, 1 a. p. part., from ἐπιφύω; agrees with αὐρίσεως.—αἰρέσεως, from αἶρεσις (αἰρέω, to take, choose); hence, first, a taking, choosing, then the thing taken, choice,

plan, purpose, principle, set of principles, a school or sect, as distinguished by its principles: Eng. *heresy*; gen. 413.

ἥς καὶ παρ' ἡμῶν . . . πεποιήται, of which also our Luke has made mention, etc.—ἥς, rel., antec. αἰδέσθω; gen. 435, 444; II., 558, g; G., 167, 3.—παρ' ἡμῶν, lit. Luke *with us*; ἡμῶν, dat., 449.—Πράξεισι, 469; II., 602.—ὥδε πως, *somewhat thus*; ὥδε looking forward to the quotation from the Acts.

μετὰ τοῦτον κ. τ. λ., see Acts v., 37.—κάκεινος, crasis; full form, καὶ ἐκείνος, 126; H., 68; G., 11.

4. Τούτοις δ' οὖν καὶ ὁ δεδηλωμένος . . . λέξιν, *And the one mentioned, agreeing to these statements in the eighteenth of his Antiquities, adds also this in his remarks.*—τούτοις, governed by συνάδων, 449; II., 602, 603, 2; G., 186—ὁ δεδηλωμένος, *the one having been shown*, i. e. mentioned, viz., Josephus. For the accent, see 780 (c).—συνάδων, *agreeing*. The word has reference primarily to musical harmony. σὴν, and ᾄω, *to sing*.—κατὰ λέξιν, *in the course of what he says*; λέξιν, from λέγω.

Κυρίνιος δὲ . . . ἀνὴρ, *Quirinius, a man of those gathered into the senate*. Κυρίνιος is the subject of παρήν.—ἀνὴρ, appositive, 393; H., 499; G., 137.

ἐπιτετελεκώς, *having enjoyed*, 781, a; G., 26, note 3, (2).

καὶ διὰ πασῶν ὁδεύσας, *and having made his way through all*.

ἑπατος γενέσθαι, *to become Consul*. ἑπατος for ὑπέρπατος, superl. from ὑπέρ, lit. *highest*. γενέσθαι is a modifier of ὁδεύσας, F., 220.

τὰ τε ἄλλα ἀξιώματι μέγας, *and great in esteem as to other things.*—τὰ ἄλλα, 481; II., 549; G., 160;—ἀξιώματι, 466, 467; II., 606; G., 188.

ὀλίγοις, *few*; used substantively, 506.

ὑπὸ Καίσαρος . . . ἀπεσταλμένος, *having been appointed judge of the people by Cæsar*. Καίσαρος, 434; II., 656, b; G., 191.—ἀπεσταλμένος, pf., p. pt.; from ἀποστέλλω.

καὶ . . . γεινησόμενος, *and about to become the censor of the property*.

5. πόλεως, 404; H., 624, a, c; G., 191.

ὄνομα, *by name*, 481; H., 549; G., 160.

προσλαβόμενος, *taking to himself*.

ἠπείγετο ἐπὶ ἀποστάσει, *urged on to a revolt*.

τήν τε ἀποτίμῃσιν . . . ἔθνος, *saying that the assessment tended to nothing else than outright slavery, and exhorting the people to the assertion of their liberty.*—τέ . . . καί, correlatives, *both . . . and.*—ἀποτίμῃσιν, subject of ἐπιφέρειν, 666; II., 773; G., 134, 2.—ἀντικρυς is grammatically in adverbial combination with ἐπιφέρειν, but the order of words gives it the force of an adjective modifying δουλείαν.—λέγοντες, *saying*. There is a change of grammatical subject. Ἰούδας is the subject of ἠπειγέτο, and we should expect λέγων, but by a kind of anacoluthon (70, t.; F., 309, f) the participle reminds us that Ἰούδας has a companion, viz., Σάδδοκον. *They both saying.*—ἀντιλήψει, lit. *a taking back*, from ἀντί and λαμβάνω.—παρακαλοῦντες, 121, 772.

6. κακίζων, *reproaching*, urging it as a reproach.—εἰ φόρον τε . . . ὑπομένουσι, *that they should continue to pay tribute to the Romans*. The clause is a substantive subordinate, not a conditional adverb. εἰ=ὅτι, but ὅτι would introduce the clause as a fact, and imply a definite opinion on the part of the writer. εἰ with the indicative expresses no opinion one way or the other, but merely implies possibility or assumption. It is a more polite form, and softens the disapprobation expressed in κακίζων. F., 197, s; G., 221, 225, note 1.

καὶ μετὰ τὸν Θεόν, *and under God*.

οἴσουσι, *should endure*: fut. from φέρω.

ταῦτα ὁ Ἰώσηπος (sc. γράφει). 572, a; H., 508, c.

CHAPTER VI.

ABOUT the time of Christ, in accordance with the prophecies, those rulers came to an end that previously governed the Jewish nation by hereditary succession, and the Jews had for the first time a foreigner as their king in the person of Herod.

The prophecy (Gen. xlix., 10) having reference to the time of Christ's manifestation, is shown to have received its fulfillment, Herod being the first foreigner who reigned over the Jewish people. This prophecy was plainly unfulfilled as long as the rulers were native, viz., from Moses to Augustus. Under the latter, Herod obtained the government. His descent is given by Josephus, more particularly by Africanus. The reg-

ular succession of native governors and princes being broken in him, the expectation of the nations was now at hand. The succession of the priesthood was also disturbed, as is shown by Josephus, who says that Herod no longer chose the chief-priests from the ancient lineage, but conferred the office on obscure individuals. Archelaus did the same, and also the Romans who afterward took the government of the Jews. The prophecy of weeks by Daniel also had its fulfilment at the birth of Christ.

1. Τηνικαῦτα ἐξὲν καὶ . . . προφητεία, *And at that time, Herod, the first foreigner as to race, having received the government of the Jews, the prophecy by Moses received its fulfilment.*—Ιουδαίων limits ἔθνη, while ἔθνη limits βασιλείαν.—Ἡρώδου, gen. abs. with ἐπειληφότος, 675; II., 593; G., 183.—γένος, 481; II., 549; G., 160.—περιγραφὴν, lit. *a writing around*, hence *fulfilment*.—Μουσεως, 434; II., 629; G., 191.

φύσασα, *namely*, lit. *saying*, in agreement with προφητεία.

οὐκ ἐκλείψειν ἄρχοντα, κ. τ. λ. See Gen. xlix., 10.

ὃν, *whom*, refers to the subject of ἐλθῶν, and is itself the subject of ἵστασθαι, 666; II., 773; G., 134, 2.—καί, *also*.—προσδοκίαν, 393; II., 499; G., 137.

2. Ἀτελὴ γέ τοι . . . ἦν; τὰ used substantively, and the subject of ἦν, *the (particulars) of the prediction were plainly not fulfilled*; τοι strengthens γέ. For accent, see 787, d; 784, a; II., 104, b; G., 28.

καθ' ὃν χρόνον, *during what time*; καθ' for κατά, 127, 161, 774.

ἀν τοῖς ἐξῆν, *was permitted to them*; ἀντοῖς, 452; II., 595; G., 184.—ἐξῆν has ἐάγειν as its subject, 663, a; 571, f; II., 763; G., 259.

—οἰκείους ἄρχουσι, *native rulers*.

καταρξαμένους, *beginning*. This participle agrees with ἄρχουσι.—ἄνωθεν, *back*, is pleonastic; 69.—Μουσεως, 412.

καὶ διαρκέσας, *and continuing*; dative plural, in agreement with ἄρχουσι.

καθ' ὃν, *under whom*, viz., Augustus.

ἱπιτρέπεται, *obtains*, lit. *is intrusted with*; historic present. By this use of the present tense a past action is brought forward and vividly represented as now going on; 609, d; II., 699; G., 200, note 1.

ὑπὸ Ῥωμαίων, *from the Romans*.

ἀρχὴν, the object of ἐπιτρέπεται.

ὥς μὲν, *as indeed, or as on the one hand*. The particle μὲν warns that the thought which it introduces is to be distinguished from one presently to be introduced by δέ. Sometimes the thoughts are sharply contrasted, but the distinction may be so subtle that it can not well be rendered into English. They shade off into all conceivable adversative relations between these extremes. In the present case attention is called to the accounts given of the descent of Herod, on the one hand by Josephus, on the other hand by Africanus, and the correlative δέ stands before Ἀφρικανός. The reference is to Josephus's *Antiquities*, xiv., 1, 3; 7, 3. Africanus we have not.

κατὰ πατέρα, *on the father's side*, 481; H., 549; G., 160.

τὸ γένος, *as to race*, 481.

ὥς δ' Ἀφρικανός, *sc. παραδίδωσι*.

οὐχ ὁ τυχὼν δὲ . . . συγγραφεὺς, *and this writer also was not the one meeting by chance; i. e., was no common writer*.—τυχὼν, 2 a. pt. from τυγχάνω.—γέγονε, pf. ind. 3 s. from γίγνομαι.—συγγραφεὺς, for συναγγραφεὺς, 150.

φασὶν οἱ τὰ κατ' αὐτὸν ἀκριβοῦντες, *those knowing accurately about him say*. The clause is the object of παραδίδωσι understood. Observe the frequent use of the participle and infinitive; οἱ ἀκριβοῦντες = *those who know thoroughly*; so γεγόναι = *that he was*. This infinitive depends upon φασιν.

Ἀντιπάτρου, (the son) of Antipater.

τοῦτον δὲ, *and that this one, viz., Antipater*. γεγόναι may be supplied, of which τοῦτον is the subject, *and that this one (was the son) of a certain Herod, an Ascalonite*.

Ἀσκαλωνίτου, 393; H., 499; G., 137.

τῶν καλουμένων, *of those called*, 415; H., 558, 559; G., 168.

3. Ὅς Ἀντίπατρος, *This Antipater*; the subject of ἦν.

παιδίον, *a little boy*; diminutive of παῖς, and grammatically an appositive of Ἀντίπατρος, but its force is that of an adverb of time—*when a little child*.

αἰχμαλωτισθεῖς, 1 a. p. pt., from αἰχμαλωτίζω, comp. αἰχμή, spear, and ἄλωσις; hence primarily to capture by the spear—to take prisoners in war.

ὅτι τὸ μὴ εἶναι τὸν πατέρα, *on account of his father not being able*.—εἶναι, 663; H., 762; G., 258.—τὸν has here the force of a possessive pronoun, 530, e.

πένητα ὄντα, *being poor*.

τοῖς ἐκείνων ἡθέσιν, *in their customs*.

ἕστερον, *afterward*.

ἀρχιερεῖ, *the high-priest*, 393; H., 499; G., 137.

φιλοῦται, *is befriended*; full form φιλόεται, 121, (b); H., 32, d; G., 9, 2.

Τούτῳ παῖς, *the son to this one*.

γίνεται, from γίνομαι, a late form of γίγνομαι.

ἐπὶ, *in the time of*.—σωτήρος, 433.

4. Εἰς δὲ οὖν . . . βασιλείας, *The government of the Jews, therefore, having devolved on such a man*.—ἐν, illative, not the adverb of time. See note on φέρε ἐν ἡδῇ, I. V. 1.—τοιούτον, from τοῖος, a lengthened form: *such*, but strongly demonstrative, *a man of such descent*, is the full thought here: Lat., *talis*.

ἐπὶ θέραις ἡδῇ . . . παρῇν. The subject is προσδοκία—ἡδῇ, a longer form of ἡδῇ, but here the adverb of time, *now*.

ἅτε διαδελοιπότων . . . ἡγησαμένων, *inasmuch as both the princes and the rulers with them having ceased from him, (coming down) by succession from Moses himself*.—ἅτε, *as, because*, is so used to introduce a causal incorporated clause; but the expression is elliptical: ἅτε is radically a relative (ὅς, τίς): *which thing* (would of course happen), *the princes and the rulers ceasing*, etc. 681; H., 795, d; G., 277, note 2.—ἐκείνου, *viz., Herod*.

5. Πρὸ μὲν γε τῆς αἰχμαλωσίας, *For before their captivity*. This and the following sections are explanatory of ἀπαρχὴν, giving an outline of the government from Moses to Herod, showing that the latter was the first foreigner who reigned over the Jews. The whole period is divided into two parts by the Babylonish captivity, before which there were, first, the judges, second, the kings; after which a mixed form of government, which Eusebius calls “ἀριστοκρατικῇ μετὰ ὀλιγαρχίας.”

μεταναστώσεως, *removal*.

ἐβασιλεύοντο, *they were ruled by kings*.

πρώτου, *first*, i. e., *who was first*; agreeing with Σαοὺλ. Δαβιδ is in the same construction as Σαοὺλ.

ἄρχοντες αὐτοὺς διεῖπον, *princes governed them*.

κριταί, *judges*.

ἄρξαντες καὶ αὐτοί, *these beginning*.

τούτου, *of this one* (Moses).

Ἰησοῦν, *Joshua*.

6. Μετὰ δὲ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον, *And after their return from Babylon*. The reference is to the period from the Captivity to Herod.—ἐπάνοδον, comp. ἐπί, *ανά*, and *ὁδός*.

πολιτεία, *policy*, i. e., *form of government*. For the case, see 466, 1, b; K., 285, (2); H., 607, a; G., 188, note 2.

χρώμενοι, *using*; 677.

ὀλιγαρχίας, 424; H., 574, 644.—προεστήκεσαν τῶν πραγμάτων, *controlled the affairs*. For the government of πραγμάτων, see 404, 407, 1; H., 581, a; G., 171, 3.

ἄχρις οὗ, sc. χρόνου, 506, a.—Πομπήιος . . . ἐπιστάς, *Pompey having taken his post as general of the Romans*.

κατὰ κράτος, *by force*.

τὰ ἅγια, *the sacred places*.

μέχρι τῶν . . . προελθῶν, *going in even to the sanctuary of the Temple*.—ἀδύτων, i. e., *the holy of holies*; comp. a priv. and ἐνώ.

τὸν δὲ . . . ἐκπέψας, *having sent bound to Rome, together with his children, the one who had continued to be both king and high-priest by succession of ancestors to this time*. His name was Aristobulus.—εἰς ἐκεῖνο τοῦ καιροῦ, *to this (point) of time*; gen. part., 415; H., 558, 559; G., 168.—διαρκέσαντα, *having continued through*, in agreement with τὸν. In English we should expand this participle to a relative clause. Participles and infinitives are much more frequently used in Greek than in English, 657 s; F., 235 s.—ὁμοῦ, *at once*, *at the same time*.

παραδίδωσι, *confers*. The subject is still Πομπήιος.—τῷ τούτου ἀδελφῷ, *the brother of this one*, 393; H., 449; G., 137. τούτου refers to Aristobulus.

τὸ δὲ πᾶν . . . κατεστήσατο, *and made the whole nation of the Jews tributary to the Romans from that time*.

7. Ὑκαροῦ Ἀηφείρου, *Hyecanus having been taken*, 675; II., 593; G., 183.

εἰς ὃν ἵστατον; ἵστατον makes a more precise reference to the antecedent of ὃν, viz., Ὑκαροῦ.

τὰ τῆς πῶν . . . διαδοχῆς; τὰ is the subject grammatically, 527 s; lit. *the (things) of the succession of the high-priesthood ceased*.—πρωτόστη, 569, d. The position of the verb is unusual.

Ἡρώδης ἐγχειρίζεται, *Herod takes upon himself*.—ἐγχειρίζεται, pr. ind. mid.; 609, d. For the change of ἐν- to ἐγ-, see 150; II., 48; G., 16, 5; also M., 35, (4), and 32, note.—ἐπὶ, *under the authority*.—συνκλήτον, *senate*. Ἀργούστον is in the same construction. συνκλήτου > συγκλήτου. See note above on ἐγχειρίζεται.

8. Κατ' ὃν, *Under whom*. Κατά > κατ', 161, 774; II., 72; G., 17; M., 35, (4), (b), and 1.

ἐναργῶς, *plainly*.

παρουσίας, *advent*; gen. abs. with ἐνστάσης.

καί, *even*.

ἡ προσδοκωμένη . . . κλήσις, *both the expected salvation and calling*. ἀρχόντων and ἡγουμένων are abs. with διαλελοιπόντων, *both the princes and rulers having ceased*.

εὐκότως αὐτοῖς, *naturally for them*. This adverb modifies the verb of the following clause.

καὶ τὰ τῆς ἐκ προγόνων, κ.τ.λ. The English order is, καὶ τὰ τῆς ἀρχιερωσύνης προϊούσης ἐκ προγόνων εὐσταθῶς ἐπὶ τοῖς ἔγγιστα διαδόχου κατὰ γενὰν παραχρῆμα συγχεῖται.—προϊούσης, *going forth*, i. e., *descending*.—εὐσταθῶς, *steadily*.—ἔγγιστα, *nearest*, 526; II., 492, f; G., 141, note 3; K., 262, d.—κατὰ γενὰν, *according to birth*.—συγχεῖται, *are confused*. τὰ is the subject, 569. συγχεῖται < συνχεῖται, 150; II., 48; G., 16, 5; M., 35, (4), and 32, note.

9. ἀξιόχρεων, *worthy of belief*. In agreement with μάρτυρα. For the declension, see 22, 200; for the accent, 770, b.

μάρτυρα, *witness*. This is the original meaning of the word.

δηλοῦντα, *declaring*. Josephus, *Antiq.*, xx., 10.

οὐκέτι τοῖς ἐξ . . . ἀρχιερεῖς, *no longer appointed the high-priests from the ancient family*, i. e., from the priestly family.—γέροντες, 412; II., 579, c; G., 176.—κατίστησαν. Observe again the arrangement.

Eusebius seems fond of separating a noun and its article by the verb of the clause, often even when the noun is the subject of the clause. See V., 2; VI., 1, in which the arrangement is, first, the article; second, a phrase modifying the subject; third, the object; fourth, the verb; fifth, the subject: an order very rare in early Greek. Consult, however, on this point, F., 16 s; and 306 s s; also 719.

τισιν ἀσήμοις, *to certain obscure persons.*

τὰ ὅμοια, *the same.* Object of πράξαι.

πράξαι depends upon ἐηλοῦντα, 659, f. Its subject is Ἀρχέλαον, 666; II., 773; G., 134, 2. The construction is changed. In the preceding clauses, after ἐηλοῦντα we had finite verbs with subjects nominative.

τῷ Ἡρώδῃ, *with Herod*, i. e., they did the same that Herod had done. For case, see 449; H., 603; G., 186.

καταστάσεως, *appointment*, 413.

παῖδα is in apposition with Ἀρχέλαον.

μετὰ τοῦτον, *after this one*, i. e., Archelaus.

Ῥωμαίους, subject of πράξαι.

παρειληφότας, *having received.*

10. Ὁ δ' αὐτός, *and the same* (writer), viz., Josephus. Antiq., xviii., 4, 3; xx., 1, 1.

τὴν ἱερὰν στολὴν, *the sacred robe.*

πρῶτος, *first.* Herod was the first who did it. Notice the tendency to attach modifying words to the subject rather than to the predicate. The adjective is frequently best rendered into English by an adverb.

ἀποκλείσας, *having shut up.* The object is στολὴν.

ὑπο ἰδίαν σφραγίδα πεποιήται, *held it under his own seal.* The object of the verb is anticipated in the object of the participle.

μηκέτ', *no longer.*

τοῖς ἀρχιερεῦσιν, *to the high-priests.* The indirect object of ἐπιτρέψας, 452; H., 595; G., 184. ἀρχιερεῦσι > ἀρχιερεῦσιν, 162 s; H., 78; G., 13. Construe ἔχειν as the object of ἐπιτρέψας, 663, and αὐτὴν as the object of ἔχειν.

ὑφ' ἑαυτοῦς, *under themselves*, i. e., under their control.—ὑπὸ > ὑφ', 127, 161; H., 72; G., 17; M., 35, 4, (b).

ταῦτό, *the same thing*, object of διαπράσσειν. τὸ αὐτὸ > ταῦτό, 124, 773; H., 68; G., 11.

διαπράσσειν, *continued to do*. εἰά adds the meaning of habitual or continued action. There is the same change of construction as in the previous section, 659. διαπράσσειν > διαπράσσειν, 151, 1. This is assimilation. ξ is an orthographic representation of κς, so that γ changes to κ; M., 35, 4, a.

11. καὶ ταῦτα ἐ' ἡμῶν εἰρήσω, *and let these things be spoken by me*. —ταῦτα looks back to what precedes. The statements that have been made show not only the fulfillment of the prophecy before referred to, but also the fulfillment of another one, now about to be spoken of.—εἰρήσω, pf. mid. inv., 3 s. See ζημί.

εἰς ἑτέραν ἀποδείξιν προφητείας, lit. *for another proof of prophecy*. The meaning, however, seems to be, for proof of another prophecy. This is a bold inversion of the syntax, the adjective agreeing with the wrong word. See on this subject, F., 69.

κατὰ shows the relation between πεπερασμένης and ἐπιφάνειαν, *accomplished in the manifestation*.

Σαφέςτατα, *Very plainly*. The subject in this clause is λόγος and the verb προφητεύει. *The Scriptures in Daniel embracing a number of certain weeks expressly*, etc. Dan. ix., 26.

ὀνομαστί, lit. *by name*, i. e., precisely, expressly.

ἕως χριστοῦ ἡγουμένου, *until Christ reigning*.

περὶ ὧν . . . ἐειλήφαμεν, *concerning which I have treated in another place*. The reference is to the eighth book of Evangelical Demonstration, p. 381.

συμπέρασμα, *fulfillment*. συν > συμ, 150; H., 48; G., 16, 5. ν changes to μ under the influence of the coming π. M., 35; A., 2.

ἐξολοζρενθήσεσθαι, *should be utterly abolished*. The subject is χρῆσμα.

Καὶ τοῦτο ἐ' σαφῶς ἀποδείκνυται συμπληρωμένον, *and this is plainly shown to have been fulfilled*.

γενέσεως, *birth*.

Ταῦτα ἐ' ἡμῶν προσηγήσθω, lit., *And let these things be noted beforehand by us*, i. e., let it suffice that I have noted, etc.—ἀναγκαίως, *necessarily*, as a necessary preliminary.

CHAPTER VII.

ON THE SUPPOSED DISCREPANCY BETWEEN THE GOSPELS AS TO
THE GENEALOGY OF CHRIST.

As the genealogy of Christ is given differently by Matthew and Luke, and as they are thought by many to disagree in their statements, Eusebius adds the account given by Africanus in a letter to Aristides concerning the harmony of the Gospels in this respect. This writer accounts for the discrepancies by the fact that there were two methods of recording genealogies: first, by following the line of natural generation, i. e., the succession of legitimate offspring; and, second, by following the line of legal generation, i. e., when another raised up children to the name of a brother who had died childless. These genealogical tables use both, so that in some cases both the real and the reputed fathers have been recorded. By the intermingling of the families, those from Solomon with those from Nathan, and the confusion of the two methods of tracing the generations, they come down to Joseph with considerable intricacy, but with accuracy. The writer then applies this thought more particularly to the series of generations, showing how Joseph is recorded as having two fathers, viz., Jacob and Eli. An account is also added, as given by the kindred of our Lord, of the way in which the family records were preserved, when Herod, being a foreigner, committed the public records to the flames. A few careful ones managed by memory and by access to copies to preserve private tables, glorying in the idea of preserving the memory of their noble extraction. Mary, the wife of Joseph, was also of the same tribe.

1. Ἐπειδὴ, *Since*. This word refers primarily to time, as Eng. *since*. The notion of sequence in time seems to drift naturally into that of causal sequence. Comp. Lat. *cum*; Eng. *then*; Ger. *weil*. Ἐπειδὴ here connects the clauses in which παραδώμεθα and παραδεδώκασι are the verbs.

Χριστοῦ, 413; H., 579, c.

διαφόρως, *differently*.

εὐαγγελιζόμενοι, *writing Gospels*.

διαφωνεῖν τε νομίζονται τοῖς πολλοῖς, *and are thought to disagree by the many*.—διαφωνεῖν refers primarily to musical dissonance, διά having the force of Lat. *dis*. The same is seen above in διάφορως. διά is akin to the numeral δύο.

τῶν τε πιστῶν ἕκαστος, *and each one of the faithful*.

πειλοῦσθαι, *has been ambitious*.—φιλιλ- > πεφιλ-, 280, 159; II., 65; G., 17, 2.

ἐρησιλογεῖν, *to find words*, i. e., to comment.

εἰς τοῖς τόποις, *upon these topics*. The genealogies were much discussed by the early Christians.

παραζόμεθα, *let us rehearse*, 1 p., subj., 2 a. mid., from παρατί-
ζημι. The object is ἱστορίαν.—κατελθοῦσαν agrees with ἱστορίαν.—
τούτων, 413; II., 579, c.

In the next clause, Ἀφρικανὸς is the subject, ἐμνημόνευσε the
verb, and ἦν the object, looking back to ἱστορίαν as its antecedent.
Ἀριστείδυ, 452; II., 595; G., 184.

γράφων, construe with Ἀφρικανὸς.

συμφωνίας, *harmony*. See above on διαφωνεῖν. συμφ- > συμφ-,
150; M., note under 32; 35, A, 2.

ὁ μικρῷ πρόσθεν ἡμῖν ἐηλωθεὶς Ἀφρικανὸς, *the a-little-before-by-me-
mentioned Africanus*.—μικρῷ, 466, 468; II., 610; G., 188, 2.—ἐηλω-
θεὶς, 781.

τὰς μὲν τῶν λοιπῶν . . . ἀπελέγξας, *having refuted, as forced and
false, the opinions of the rest*. Construe ἀπελέγξας with Ἀφρικανὸς.
—μὲν: the correlative stands after ἦν.

ἐκτιζόμενος, *delivering*. The object must be supplied from the
relative clause, viz., ἱστορίαν. Delivering the account, which ac-
count, etc.

παρέληθεν, *has received*; comp. παρά and λαμβάνω. For the
form of reduplication, see 281; II., 319, note c; G., 101, note 1.

—ἐῖληβκε > εἶληθεν, 149, 162 s.; but see II., 387, b.

τούτοις αὐτοῖς τοῖς ῥήμασι, *in these very words*, 466; II., 606; G., 188.

2. ἐπειδὴ γὰρ, *for since*. γὰρ looks back to something not em-
braced in the quotation, and forward to ἀμφοτέρων γέγονεν ἡ μνήμη.
ἐπειδὴ connects the latter clause with the one in which it stands.
The sense is so drawn out, however, by the parenthetic clauses,
the explanations and repetitions, that it makes a clearer reading
to omit ἐπειδὴ in the translation, and let γὰρ introduce the clause
in which it stands.

ἢ φύσει ἢ νόμῳ, *either by nature or by law*.—φύσει, 466 s.; II., 606;
G., 188.—φύσει > φύσει, 119; II., 32; G., 9, 1. For the declen-
sion, see 19, b; 212–216.

γνησίου σπέρματος διαδοχῇ, *by succession of natural seed.*

παῖδοποιοιμένον, *raising up children*; gen. abs. with ἐτίρον. ποιεομένου > ποιουμένου, 121, b.

ἀδελφοῦ, *of a brother*; an adjunct of ὄνομα.

ὅτι γὰρ οὐκ ἔπεω . . . Σινητῇ, *for because a clear hope of a resurrection had not as yet been given, they shadowed forth (imitated) the future promise by a mortal resurrection.*

ἀνέκλειπτον, *without end*; predicate adjective agreeing with ὄνομα.

τοῦ μετῆλλαχότος, *of the one having died*; adjunct of ὄνομα, 435; H., 558, 562; G., 167.

3. ἐπεὶ οὖν, *since therefore*. οὖν more immediately introduces ἀμφοτέρων γέγονεν ἡ μνήμη. See preceding section on ἐπειδὴ γάρ.

οἱ ἐμφερόμενοι, *those embraced*. The following distributives, οἱ μὲν and οἱ δέ, are partitive appositives. A more common construction here would be τῶν ἐμφερομένων, gen. partitive. ἐνφερ- > ἐμφερ-, 150; H., 48; G., 16, 5; M., 35, A, 2.

οἱ μὲν διεδέξαντο, *some indeed succeeded*. Comp. εἰά and ἐέχομαι. διαεῖδ- > διεδ-, 277, 127 s.; H., 71, 307. -δεχσαντο > -έξαντο, 288, 151, 1; H., 344, 47.

παῖς πατέρα, *son (succeeding) father*.

ἐτέροις δὲ προσετέθησαν κλήσει, *and were attributed to others by name*.

καὶ τῶν γεγενηκότων, κ.τ.λ., *both of those having begotten, and of those as if having begotten*.

4. οὐδέτερον, *neither*; the subject of ψεύδεται.

καὶ φύσιν ἀριζοῦν καὶ νόμον, *calculating both by nature and by law*, i. e., one calculating according to the natural line of descent, the other according to the legal line.

ἐπεπλάκη γὰρ ἀλλήλοις . . . σπερμάτων, *for the families, that from Solomon and that from Nathan, were so interlaced by substitutions for those childless, by second marriages, and the raising up of seed*.—ἐπεπλάκη, comp. ἐπί and πλέω, 2 a. p. 3 s., 128, 569; H., 497, b; G., 135, 2. Σολομῶνος, 412.—ἀναστάσειν ἀτίκνων, i. e., substitutions for those who had died childless.

ὡς δικάως . . . νομίζεσθαι, *that justly the same (persons) are sup-*

passed from one point of view to have been of some) from another point of view of others. For the discussion of these ellipses, see 567.

ὥς ἀμφότεραι τὰς διηγήσεις . . . καταλθεῖν, *so that both narratives, being strictly true, have come down to Joseph with intricacy, indeed, but accurately.*—ὥς καταλθεῖν, 671; II., 875, f; G., 266, 2, note.—διηγήσεις, 666; II., 773; G., 134, 2.—πολυπλόκως, lit., *with many foldings*.

δ. τὸ λεγόμενον, *the thing said*, i. e., what has been said; the subject of ᾗ.

ῥ. For the subjunctive, see 624; F., 181; G., 216.

ἐπαλλαγὴν, *series*; object of διηγέσθαι.

καταριζουμένοις, *to those tracing down*.

ταῦτος ἀπὸ τέλους εὑρίσκεται Ματθαῖον, *Matthan is found the third from the end*. The end here referred to is Joseph the husband of Mary. See Matt. i., 15, 16.

Μελχι. See Luke iii., 23, 24. "But Melchi is in St. Luke the fifth, to wit, Joseph's great-grandfather's father. Therefore either Africanus forgot himself, or else in that copy of the Gospel he used Melchi was written for Matthat, which is the conjecture of Beda on the third chapter of Luke."—Vales.

6. Σκοποῦ τοίνυν ἡμῖν κεκείμενον τοῦ Ἰωσήφ. *Our question therefore being concerning Joseph.*—Σκοποῦ, lit., *mark* (aimed at), from σκέπτομαι. Gen. abs. with κεκείμενον; G., 183.—τοῦ Ἰωσήφ, 522, g. h.; 429 s.; G., 141, a; 171.

ἀποδεικτέον, *it is to be shown*. The subject of the verbal is the following clause.

ιστορεῖται, *is recorded*.

κατάγοντες τὸ γένος, *descending as to birth*.

τε πρότερον, *and furthermore*.

καὶ πρό γε, *and moreover*.

διαφόρων ὄντες γενῶν, *being of different families*.

τοῦ Ἰωσήφ ἀναφαίνονται πάπποι, *are shown (to have been) the grand-fathers of Joseph*.

7. Καὶ ὁ δὲ οὖν introduces the solution of the questions pro-

posed in the preceding section. *And now therefore* (it was as follows).

ἐν μέρει, *in succession*.

τὴν αὐτὴν ἀγαγόμενοι γυναῖκα, *having married the same woman*.—ἀγαγόμενοι; comp. Lat. *ducere*.

ὁμομητρίους ἀδελφοὺς, *brothers from the same mother*. The object of ἐπαιδοποιήσαντο.

τοῦ νόμου μὴ κωλύοντος, *the law not forbidding*.

ἢτοι ἀπολελυμένην, *either having been put away, i. e., divorced*.

ἄλλῳ γαμεῖσθαι, *to be married to another*.

8. Ἑσθᾶ, *Estha*; gen., 412; H., 579, c; G., 174.

τοῦτο γὰρ καλεῖσθαι . . . παραδίδοται, *for that the woman is called this has been handed down (by tradition)*.

πρῶτος Ματθᾶν τὸν Ἰακώβ γεννᾷ, *Matthan first begat Jacob*. Observe that πρῶτος is attached syntactically to Ματθᾶν, instead of to the predicate as in English. G., 138, note 7.

ὁ ἐπὶ τὸν Νάθαν . . . ἀναφερόμενος, *the one traced back as to family to Nathan*.—ὁ, 393; H., 499; G., 137. The article is used substantively.—γένος, 481; H., 549; G., 160.

ἐκ μὲν τῆς . . . ὧν, *being from the same tribe but from another family*.

ἀγαγόμενος αὐτὴν χηρεύουσιν, *having married her, a widow*. For the use of the iterative αὐτός as a personal pronoun, see 540, g.

9. εὐρήσομεν, *we shall find*.

ὧν ὁ ἕτερος Ἰακώβ, *one of whom, Jacob*.—ἕτερος is the subject of ἐγέννησεν.

ἀτίκνον τοῦ . . . Ἠλὶ, *his brother Eli having died childless*, 675; H., 593; G., 183.

κατὰ φύσιν μὲν ἑαυτῷ καὶ κατὰ λόγον, *his own by nature as well as by calculation*.

διὸ καὶ γέγραπται, *wherefore also it is written*.—διὸ; comp. διὰ and ὅ; lit., *on account of which*.—γέγραπται, pf. p. ind., 280; H., 318 s.; G., 101.

κατὰ νόμον δέ, *but according to law*. For the Jewish law so frequently alluded to in this connection, see Deut. xxv., 5, 6.

ἐκείνῳ γὰρ . . . σπέρμα, *for Jacob being his brother raised up seed to him.*

10. Διόπερ οὐκ . . . γενεαλογία, *Wherefore the genealogy with reference to him is not to be without authority.*—ἀκρωζήσεται, f. p.; for the affixes of conjugation, see 288, 291, 298. From ἀκρος, comp. α, priv., and κῆρος, without authority.—κατ' αὐτὸν, 481; II., 549; G., 160.

ἔξαριζοίμενος, *reciting*; in agreement with Ματθαῖος, which is the subject of φησίν.

ὁ δὲ Λουκᾶς ἀνάπαλιν (sc. φησι), *but Luke on the other hand (says).*

ὥς ἑνομίζετο, *as was supposed.*

οὐκ ἦν ἔξιπεῖν, *it was not possible to express.*

ἐπισημότερον, *more distinctly.*

τὸ “ἐγέννησε,” the “*he begat.*” ἐγέννησε is here viewed merely as a thing, and is a substantive governed by ἐσιώπησε.

ἀναφορὰν ποιησάμενος, *having traced the series.*

κατ' ἀνάλυσιν, *by analysis, i. e., step by step.*

11. ἀναπόδεικτον ἢ ἐσχεδασμένον, *without proof, or conjectured.* τοῦτο, the subject of the clause, refers to the above solution of the difficulties in the genealogies.—ἐσχεδασμένον, pf. p. pt., from σχεδιάζω, der. σχίδιος, σχεδόν, ἔχω. For the reduplication, see 280, a; H., 319, exc.; accent, 780, c.

For the retention of the accent by ἐστί, see 788, d; II., 111, d.

οἱ κατὰ σάρκα συγγενεῖς, *the kinsmen according to the flesh.*—σάρκα, 481; II., 549; G., 160.—συγγενεῖς, 400; II., 485; G., 134. For declension, see 22, 213, 219; II., 176; G., 52, 66. συγγ- > συγγ-, 150; H., 48; G., 16, 5.

εἴτ' οὖν φανητιῶντες . . . ἀληθεύοντες, *either wishing to make a display (of their noble origin) or simply stating the fact, at all events telling the truth.*—φανητιῶντες, 120, c; II., 32, c; G., 9, 2.—εἴτ' < εἴτε, 127, 161. For the accent of the full form, see 787, c.

παρέδοσαν, *have related.*

ὥς introduces substantive clauses, which are in apposition to ταῦτα.

ἑπελθόντες, *attacking.*

ὃ πρὸς τοῖς τείχεσιν ἱδρυτο, *which was built near the walls.* The antecedent is εἰδωλείου.

ἀπῆγον, *led away.* The object is Ἀντίπατρον. παῖδα and αἰχμάλωτον, 393; H., 499; G., 137.

πρὸς τοῖς ἄλλοις σύλοις, *in addition to the other booty.*

Construe τῷ with δύνασθαι, of which infinitive ἱερέα is the subject.

ὑπὲρ τοῦ υἱοῦ, *for his son*, 429; H., 633; G., 191.

ὁ Ἀντίπατρος ἐντραφεῖς, *Antipater having been reared.*

ὕστερον, *afterward*.—φιλόεται > φιλοῦται, 121, b.

Ἵρκανῶ, 461; H., 600; G., 188, 3. "This passage is altogether fabulous, for the name of Antipater's father was not Herod, but Antipater, an Idumaeen; neither was he a minister in the temple of Apollo. See Josephus, book 14, chap. 2."—Vales.

12. Πρεσβεύσας δὲ πρὸς Πομπήιον, *And having served as ambassador to Pompey.*

ἐλευθερώσας, *having restored*, lit., *having freed*.

αὐτῷ, i. e., to Hyrcanus, 452; H., 595; G., 184.

ὑπὸ shows the relation between περικοπτομένην and Ἀριστοβούλου. On the syntax of the last, see 434; H., 577, 600.

περικοπτομένην agrees with βασιλείαν.

αὐτὸς ηὐτύχησεν . . . χρηματίσας, *he (viz., Antipater) was fortunate, having obtained the office of procurator of Palestine; lit., having busied himself as procurator, etc.*—ηὐτύχησεν, 278, d; 163; H., 310, 78; G., 102, 2. "Antipater, the father of Herod, was procurator of the whole kingdom of Judea, under Hyrcanus, and managed all affairs, both military and civil."

διαδέχεται, κ.τ.λ. The order is, υἱὸς Ἡρώδης διαδέχεται τὸν Ἀντίπατρον δολοφονηθέντα φθόνῳ τῆς πολλῆς εὐτοχίας, etc.—δολοφονηθέντα, *having been slain by treachery*, 1 a. p. pt., in agreement with Ἀντίπατρον. Accent, 781, a; 776.—φθόνῳ τῆς πολλῆς εὐτοχίας, *by envy of his great good fortune*.—φθόνῳ, 466; H., 606; G., 188.

ὃς ἐκρίθη βασιλεύειν, *who was appointed to be king.*

Ἰουδαίων, 404, 407; see also 436, Rule B.

δόγματι, *by a decree.*

συγκλήτου < συνκλήτου, 150; H., 48; G., 16, 5.

οἱ παῖδες, κ. τ. λ., *the sons of whom were Herod and the other Tetrarchs.*

13. Ἀναγράπτων δὲ εἰς . . . γενῶν, *But the genealogies of the Hebrews being recorded in the archives up to that time.*—Ἀναγράπτων > Ἀναγράπτων, 147; II., 44; G., 16, 1.

καὶ τῶν ἀρχαιπροσηλύτων, *and of the ancient proselytes*; in the same construction with Ἑβραϊκῶν, 435; II., 558, 562; G., 167.

ἀναφερομένων, *traced back.*

Ἀχιὺρ: II., 558, 567.

τῶν τε ἐπιμίκτων. *The construction is still gen. abs.; understand ἀναγράπτων γενῶν.*

συνεκτεσόντων ἀπ' Ἀιγύπτου, *having come out with them from Egypt.*

ὁ Ἡρώδης, 522, g; II., 430, a. Ἡρώδης is the subject of ἐνέπρησεν.

ὄντιν τι . . . γένους αὐτῷ, *the lineage of the Hebrews contributing nothing to him.*—συμβαλλομένου, 675; II., 790; G., 183. >συμβαλ-, 150; II., 48; G., 16, 5.

τῷ συνειδῶτι, *by the consciousness.*

τῆς δυσγενείας, *of his low birth.*

ἐνέπρησεν. "I judge this passage also to have little of certainty in it. For Josephus, in the book of his own life, mentioning the original and antiquity of his own stock, fetches it from the public archives. Therefore those public tables which contained the originals of the Jewish families were extant in Josephus's time, and so it's false to say that Herod burned them."—Vales.

οἰόμενος ἐγγενὲς ἀναφανέσθαι, *thinking that he would appear to be of noble birth.*

τοὺς τε καλουμένους γειώρας τοὺς ἐπιμίκτους, *and those mingled in (viz.) those called Georac.*

"Two sorts of men joined themselves with the children of Israel when they went up out of Egypt. The one were native Egyptians, whom Moses (Exod. xii., 19) calls αὐτόχθονας, i. e., born in the land. The other sort were a mixed multitude, whom he calls γειώραι, i. e., strangers. They were extraneous persons among the Egyptians, who took the land to till at a certain pension. The Jews were such before they went up out of Egypt. Both

these sorts of men the sacred Scripture comprehends under the name of a mixed multitude (Exod. xii., 38).”—Vales.

14. Arrange Ὀλίγοι δὴ τῶν ἐπιμελῶν ἢ μνημονεύσαντες τῶν ὀνομάτων ἢ ἄλλως ἔχοντες ἰδιωτικὰς ἀπογραφὰς ἑαυτοῖς ἐξ ἀντιγράφων, κ.τ.λ.—ἐπιμελῶν, 415; H., 558, 559; G., 168.—ὀνομάτων, 432, c; H., 576; G., 171, 2.—ἀντιγράφων, 412; H., 579, 582.

ἐναβρύνοντο . . . εὐγενείας, *glory, their noble birth being preserved in memory*, i. e., take pride in preserving the memory, etc.—σωζομένης τῆς εὐγενείας, 675; H., 593; G., 183.—τῇ μνήμῃ, 466; see also 469, c; H., 606; G., 188.

ὧν ἐτύχχανον . . . καλούμενοι, *of whom were the before-mentioned, called Desposyni*. The antecedent of ὧν is ὀλίγοι.—ἐτύχχανον, lit., *happened*; comes to be equivalent to ἦσαν by its use with the participle of the verb εἰμί: τυγχάνω ὧν=εἰμί. The participle was rarely omitted in early Greek.

διὰ shows the relation between καλούμενοι and συνάφειαν.

ἀπό τε Ναζάρων καὶ Κωχαβὰ τῇ λοιπῇ γῇ ἐπιφοιτήσαντες, *and these going out to the rest of the world from Nazara and Cochaba*.—κωμῶν, 393; H., 499; G., 137.—τῇ λοιπῇ γῇ. For the agreement of the adjective, see 508; H., 498; G., 138. “Cochaba was a village near Decapolis.”

καὶ τὴν προκειμένην γενεαλογίαν ἐξηγησάμενοι, *and explaining the above-mentioned genealogy*.

εἰς ὅσον ἐξικνοῦντο, *to what (extent) they were able*.

15. σαφεστέραν ἐξήγησιν, κ.τ.λ., *any other can not find a plainer exposition*.—οὐκ ἂν ἔχοι, lit., *may not have to find*, i. e., *have the power to find*. Observe also the meaning of ἔχει in the preceding sentence.

ἔγωγε, 787, h.

πᾶς τε ὅς, κ.τ.λ., *and every one who is well-disposed*.

ἐγνώμων, i. e., *impartial*.

Καὶ ἡμῖν αὕτη μελέτω, *And let this one be sufficient for us*.—αὕτη, referring to ἐξήγησιν.

εἰ καὶ, *even if*; *although*.

τῷ μὴ κρείττονα, κ.τ.λ., *by not having to deliver a better one or one more truthful*.

16, 17. Ὁμομήτοροι ἄνα, κ. τ. λ., *So that Eli and Jacob were brothers from the same mother.*—ἄνα introduces the inference drawn from the preceding statements. F., 303.

κατὰ φύσιν μὲν ἑαυτῷ, *by nature his own.*

καὶ ἔη . . . γενεαλογούμενον, *And now Joseph being traced in lineage somehow thus.*—ὥδε looks back.

δυνάμει, *actually.*

πέφηνεν οὕσα, *has appeared being.*—πέφηνεν, 2 pf. from φαίνω, 289; G., 110, note.—πεφην- < φεφην-, 159; H., 65, a; G., 17, 2.

σὲν αὐτῷ, *with him*, viz., the same tribe with Joseph. For syntax of αὐτῷ, see 449; G., 186.

εἴγε, *since.*

The subject of ἐξῆν is ἐπιμίγνυσθαι; so in the next sentence ζεύγνυσθαι is the subject of παρακελεύεται.

ἂν μὴ περιστρέφοιτο, *might not be transferred.*

ἀπὸ φυλῆς ἐπὶ φυλὴν, *from tribe to tribe.*

Eusebius throws little if any light on the real difficulties in the genealogies by this quotation from Africanus. Valesius adds this note to the 15th section: "How much this explication of the place in the Gospels is to be valued appears from these words of Africanus, who confesses it is not confirmed by the testimony of any ancient writer; but he would have us admit of it because none that is better can be brought; which if it be so, I wish our Eusebius had not mentioned this matter in the entrance of his History. It had undoubtedly been better and more advisedly done, to have passed over in silence this disagreement of the Evangelists, lest those readers who were not believers (many of which there were at that time) might hence take occasion to doubt of the truth of the Gospel." Robinson, in "The Harmony of the Gospels," p. 183, gives a few brief notes on this subject that will interest the student.

CHAPTER VIII.

HEROD'S CRUELTY AGAINST THE INFANTS, AND HIS WRETCHED END.

1, 2. Matthew ii., 13, and after.—Μιχαὶόν. Micah v., 2.

5-8. Josephus, Antiq., xvii., 6, 5.

9-14. Josephus, Bell. Jud., i., 33, 5, 6, 7.

15. Josephus, Antiq., xvii., 7. — ἔτερον παῖτα. Antipater, who was beheaded by his father's command five days before his death.—τρίτον. Aristobulus and Alexander were strangled in Samaria by their father's command. Montague, Acts and Monuments of the Church before Christ Incarnate.

16. Matthew ii., 16-22.

CHAPTER IX.

OF THE TIMES OF PILATE.

1. For the statements of Josephus about the government of Archelaus, how he succeeded by the will of Herod and the confirmation of Augustus Caesar, how he lost the kingdom after ten years, and how his brothers and Lysanias succeeded him, see Josephus, Bell. Jud., i., 33, 8; ii., 6, 3; 7, 3; also Antiq., xvii., 8, 2; 11, 4; 13, 2.

2. ὀκτοκαίδεκάτω. Josephus, Antiq., xviii., 2, 2.

3. ὑπομνήματα. These spurious acts against the Saviour are spoken of in Book IX., chap. 5. The rulers under the Emperor Maximinus are there said to have forged certain acts of Pilate respecting our Saviour, full of every kind of blasphemy against Christ, and sent them through the whole empire, with orders to publish them, and to give them to schoolmasters to hand to their pupils to study and commit to memory as exercises for declamation. They were dated, it seems, in the seventh year of Tiberius, and Pilate was not appointed over Judea till the twelfth of Tiberius.

CHAPTER X.

THE HIGH-PRIESTS OF THE JEWS, UNDER WHOM CHRIST PROMULGATED HIS DOCTRINES.—THE LENGTH OF HIS MINISTRY.

1. τὸν εὐαγγελιστήν. Luke iii., 1.

4. Ἱστορεῖ Ἰώσηπος. Antiq., xviii., 2, 2.

7. Luke x., 1.

CHAPTER XI.

THE TESTIMONIES CONCERNING JOHN THE BAPTIST AND CHRIST.

1. *συνιστορεῖ ὁ Ἰώσηπος.* The confirmatory narrative of Josephus is found in *Antiq.*, xviii., 5, 1.

3. *Ἱστορεῖ.* Josephus, *Antiq.*, xviii., 7, 2.

4. *ὀκτοκαίδεκάτῃ,* xviii., 5, 2.

7. This oft-quoted and much-discussed passage of Josephus concerning Christ is in the *Antiquities*, xviii., 3, 3. Eusebius quotes the same passage in his "*Demonstratio Evangeliorum*," 3, 3, p. 124, ed. Colon.

ἰελῶν, going through, relating; it agrees with the subject of *μémνηται*, i. c., *Ἰώσηπος* understood.

καί, also.

σωτήρος, governed by μémνηται, 432, c.

τὴν . . . ἱστορίαν, the same story of the record, the same part of his work.

εἰ γέ, if, at least, expressing doubt.

ἄρρα, factitive object of λέγειν, which is the subject of *χρή.*

ἡδονῇ ἑχομένων, receiving with pleasure, loving the truth; a general description of those who accepted Christ as a teacher, rather than an indication of his manner of teaching, as many interpret it.

τῶν Ἰουδαίων . . . ἀπὸ τοῦ Ἑλληνικοῦ: the first a partitive, the second a genitive of source, hardly to be distinguished from a partitive in Josephus. Compare the use of the possessive in English with the Anglo-Saxon. *M.*, 312.

8. *Ὁ Χριστός, The Christ*, the well-known Messiah expected by the Jews.

ἐνδείξει, dative of occasional cause, 466, 1.

ἀνδρῶν, genitive of authorship, 434, c.

παρ' ἡμῶν, equivalent to a possessive, our first men, Jews of the highest rank.

ἐπαύσαντο, *did not cease* (to love him).

ἔχων, *having himself, being.*

ἐπέλιπε, *ceased to exist.*

9. Ταῦτα, object of παραδεδωκότος.

τοῦ συγγραφέως, *Josephus*; absolute with παραδεδωκότος.

τοῦ ἀπελέγχεσθαι, *in respect of the not convicting as destitute of shame those forging the acts against them.*

CHAPTER XII.

ON THE DISCIPLES OF OUR SAVIOUR.

1. Galatians ii., 1; 1 Corinthians i., 1.

2. Κλήμεντι, *Clement*, third bishop of Rome. His epistle is referred to in Book III., chap. xvi., and elsewhere.

Παῦλος. Galatians ii., 11.

3. Acts i., 26.

4. φήσαντι. 1 Corinthians xv., 5-7.

5. Many of the ancient writers have inferred from this passage (1 Corinthians xv., 7) that the James who was spoken of as the brother of Christ, and who was first bishop of Jerusalem, was not one of the twelve apostles.

CHAPTER XIII.

NARRATIVE ABOUT THE PRINCE OF EDESSENES.

2. Ἀβγαρος. This is the regular spelling on coins and inscriptions. Manuscripts have also Ἀῦγαρος, Ἀγβαρος, Ἀκβαρος. It is said by Valesius to be an Arabic word, meaning "most powerful," and a common appellation of the princes of Edessa. This Abgar, or Akbar, was a prince of one of the tribes of Arabia.

10. Note the resemblance of this letter to John xx., 29, 31; xvii., 4; xvi., 7.

11. ὁ καὶ Θωμᾶς, *the one also called Thomas.*

22. Eusebius mentions in his *Chronicon* that the Edessenes numbered their years from the first of the reign of Seleucus in Asia. This makes the date of these events the fifteenth of Tiberius Caesar, which is the year in which Christ suffered, according to the reckoning of many of the ancients.

BOOK SECOND.

THE introduction gives a summary of Book I., and invites the reader to examine next the circumstances that followed the ascension of Christ, as they are to be collected from the Holy Scriptures and from other documents. Then follow chapters on the following subjects:

1. The proceedings of the apostles after our Lord's ascension. Acts; Clement, Institutions, book VI.

2. How Tiberius was affected when informed by Pilate respecting Christ. Tertullian, Apology, 5.

3. How the Christian doctrine soon spread throughout the whole world.

4. Caius Caligula, after the death of Tiberius, appoints Agrippa king of the Jews, after punishing Herod with perpetual exile. Josephus, Antiq., xviii., 6, 10.

5. Philo was sent on an embassy to Caius, in behalf of the Jews. Philo, II., p. 517, 569; Josephus, Antiq., xviii., 8, 1.

6. The miseries that fell on the Jews after their crime against Christ. Philo, II., p. 596; Josephus, Bell. Jud., ii., 9, 2, 4.

7. How Pilate destroyed himself.

8. The famine in the reign of Claudius. Acts ii., 28.

9. The martyrdom of the apostle James. Acts xii., 1; Clement, Institutions, 7.

10. Herod Agrippa, persecuting the apostles, immediately experienced the divine judgment. Acts xii., 20; Josephus, Antiq., xix., 8, 2.

11. The impostor Theudas. Acts v., 36; Josephus, Antiq., xx., 5, 1.

12. Helena, Queen of Osrhoëne. Josephus, Antiq., xx., 5, 2; Acts xi., 39.

13. Simon Magus. Justin Martyr, Apol., i., 26; Irenæus, adv. Haer., 1, 23.

14. The preaching of the apostle Peter at Rome. He went there to encounter Simon Magus, in the time of Claudius. No authority quoted.

15. The Gospel according to Mark was written by Mark, the companion of Peter, at Rome, at the solicitations of the Romans, and ordered by Peter to be read in the churches. Clement, Institut., 6; Papias, bishop of Hierapolis.

16. Mark the first preacher of Christianity in Egypt.

17. Philo's account of the Ascetics of Egypt.

18. The books of Philo that have come down to us.

19. The calamity which befell the Jews at Jerusalem on the day of the Passover. Josephus, Bell. Jud., ii., 12, 1; Antiq., xx., 5, 3.

20. Events at Jerusalem under Nero. Josephus, Antiq., xx., 8, 8; Bell. Jud., ii., 13, 3.

21. The Egyptian mentioned in the Acts of the Apostles, xxi., 38. Josephus, Bell. Jud., ii., 13, 5.

22. Paul, having been sent in bonds from Judea to Rome, made his defense, and was acquitted. Col. iv., 10; Acts xxviii., 30, 31; 2 Tim. iv., 6-16.

CHAPTER XXIII.

THE MARTYRDOM OF JAMES, CALLED THE LORD'S BROTHER.

1. Ἰουδαῖοι, subject of *τρέπονται*. The Jews, Paul having appealed and been sent to Rome, failing in their hope in the plan which they devised against him, turned upon James.

τὸν τοῦ κυρίου ἀδελφόν. See Book I., chap. xii., 5.

2. Τοῦ, James, absolute with *παρρησιασμένου* and with *ὁμολογήσαντος*.

φωνῇ καὶ μᾶλλον, unembarrassed voice, and more (firmly) than they expected.

Ἰησοῦν, subject of *εἶναι*.

οἱ τε φέρειν, *not being able to endure*; agreeing with the subject of *κτείνουσι*.

τῇ καὶ δικαιοτάτῳ αὐτὸν . . . πιστεύεσθαι, *on account also of his being deemed most just* because of the elevation which he attained in the life of wisdom and piety.

λαμβάνετε, *taking* the anarchy as an opportunity for license. The Jews had not the right to punish with death. John xviii., 31. The stoning of Stephen was another riotous act of this kind.

τὰ τῆς αὐτόθι διοικήσεως, *the affairs of the government here* (in Judea) were ἀναρχα καὶ ἀνεπιτρόπευτα.

3. ἱστορικóτος agrees with κλήμεντος, *relating* him to have been thrown from τοῦ περυγίου, the wing of the temple. Clement, ii., 1.

ξύλῳ τε πεπλήχθαι, *and to have been struck with a club.*

τῇν πρὸς θάνατον, *the (striking) to death*; supply πληγὴν, 479, 3; II., 555, a; and note the idiom. See other examples in the dictionary.

4. Ἀκριβέστατα, governed by ἱστορεῖ. Hegesippus, a converted Jew, lived at Rome in his later years. The fragments of his history which remain are preserved by Eusebius. He died about 180 A.D. Routh, Rell., i., 208.

τοῦτον τὸν τρόπον, *adv. acc. of manner*, 483.

ἔμψυχον, *animal food.*

ἔλαιον, *subject.*

6. τὰ ἅγια, *the holy places.*

δίκην, *like*, 436, d; H., 552.

7. δίκαιος καὶ ὠβλίς: James is called *Oblias* by Epiphanius and Iovius, as well as by Hegesippus, and it seems to be an old corruption of some unusual Hebrew or Syriac compound; possibly, as suggested by Heinichen, *Ophel-iam, tower of the people.* Gesenius, Heb. Lex., p. 804, 791. N. Fuller earlier suggested *Ozleam*; and Zaddick (Zadoc) and Ozleam are often given as the originals.

περιοχή, *fence, fortress.* Septuagint.

οἱ προφῆται. Some refer to Isaiah iii., 10; perhaps, rather, Christian prophets or preachers.

8. τῶν ἐπὶ τὰ αἵρέσεων. The seven sects described by Hegesippus are mentioned by Eusebius, Book IV., chap. xxii.: Essenes, Galileans, Hemerobaptists, Masbothoeans, Samaritans, Sadducees, Pharisees. Jerome says: "*Esseni dicunt Christum docuisse illos om-*

nem abstinenciam. *Galilaei* dicunt Christum venisse et docuisse eos, ne dicerent dominum Caesarem, neve eius monetis uterentur. *Heremopolitani* qui quotidie et corpora sua et domum et suppellectilem lavant. *Marbonaei* [i. e., Masbothaei] dicunt, ipsum esse Christum qui docuit illos in omni se sabbatizare. *Samaritae* qui in locum Israel captivo et abducto in Babyloniam translati sunt. Venientes in terram Samariae regionis ex parte Israelitarum consuetudinem, quam sacerdote reducto didicerunt, tenent, ex parte gentilem, quam in nativitatis suae terra habuerunt. Nam in observationibus suis a Iudaeis omnino separantur, quorum superstitio procul dubio omnibus nota est. *Sadducaei* negant resurrectionem, dicentes: 'Dictum est ad Adam, terra es et in terram ibis.' *Pharisaei* negant Christum venisse, nec ulla in re cum praedictis communicant." Jerome mentions other sects, ten in all. Judas Galilaean was the author of the sect of Galilaeanes whose political action wrought mischief to the nation. Josephus, *Antiq.*, xviii, 2.

ὑπομνήμασι, the name of his book, *Commentaries*.

τις ἡ θύρα, what is the door of Jesus, i. e., the introduction, or means of entrance which he offers to the kingdom of heaven. Compare John x., 1, 2, 7.

9. οὐκ ἐπίστευον. The Pharisees believed in a resurrection, but not the resurrection of Jesus.

ἐρχόμενον, agrees with *Ἰησοῦν* understood, the subject of *ἀποδοῦναι*, which is an object of *ἐπίστευον*, co-ordinate with *ἀνάστασιν*. Matthew xvi., 27.

διὰ Ἰάκωβον, repeat *ἐπίστευσαν*.

10. *ἡμέραν του πάσχα*. The Christian Easter.

11. *τῶν ἔθνῶν*, the *Gentiles*. We learn from other sources that they were often present at the feast. John xii.; Josephus, *Antiq.*, xviii., 6; xx.

13. Matthew xxvi., 64; Acts vii., 56.

14. *ὡσαννὰ*, in the old Greek texts generally *ὡς ἀννα*. Jerome

says that the Hebrew is compounded of *osi*, save, and *anna*, an interjection expressing desire in prayer. "*Osanna*, salvifica, quod Græce dicitur ὡς ἀννὰ," "*elisa scilicet una litera, sicut in versibus cum scandimus.*"

τω υἱῷ Δαβιδ, *Jesus*; though some think *James*, and show that it was usual among the early Christians to salute bishops and elders with this acclamation.

15. Isaiah iii., 10.

17. καταλιθοβολούντων, absolute with αὐτῶν understood.

Ῥαχαβείμ, *the Rechabites* spoken of by Jeremiah, xxxv., 2.

18. εἰς τῶν γναφέων, *one of the fullers*, a further description of τας.

στήλη. The monument is described as a rude stone with his name cut on it. Some editors have omitted the sentence, thinking it unlikely that a memorial would have been erected there, or could have remained after the destruction of Jerusalem.

19. διὰ πλάτους, *amply*, with full details.

ἦν. The subject is ὁ Ἰάκωβος, *James was so wonderful a somebody*, and was so cried up by all the others, etc.

τοὺς ἔμφοροντας, the wise of the Jews thought that this was the cause of the immediately-after-the-martyrdom-of-him siege of Jerusalem.

ἦν, *which=and that this* happened to them for nothing other than, etc.

20. The passage is not found in Josephus. Compare Origen, Cont. Celsum, i., 47.

21. Josephus, Antiq., xx., 9, 1.

Καῖσαρ, *Nero*.

23. τῶν, *the (persons) in the city*; partitive after superlative, 419, c; H., 559, a.

ἀκριβεῖς, co-ordinate with ἐπιεικέστατοι.

τῷ, accusative of specification, 481; II., 549.

βαρίως ἠνέγκαν, *took it hotly*, were greatly offended at this.

24. Τοιαῦτα. Supply ἐστὶ.

25. νοθεύεται, it is considered spurious, i. e., by some, though it is generally read.

μᾶς—οὔσης, *the same also being one*.

CHAPTER XXIV.

ANNIANUS WAS APPOINTED THE FIRST BISHOP OF ALEXANDRIA
AFTER MARK.

CHAPTER XXV.

THE PERSECUTION UNDER NERO, IN WHICH PAUL AND PETER
WERE HONORED WITH MARTYRDOM IN THE CAUSE OF RE-
LIGION AT ROME.

1. Γράφειν οὐ γένοιτ' ἂν σχολῆς, *to write would not be (a work) of the present spare-time*. H., 572, d.

τὴν μοχθηρίαν, acc. of specification, 481; II., 549.

2. ὅτω φίλον, *for whomsoccer it is pleasant*. Supply ἐστὶ.

τρόπον, adv. acc., 483; H., 552.

4. Tertullian, Apol. adv. gent. 5: "Consulite commentarios vestros, illic reperietis primum Neronem in hanc sectam tum maxime Romae orientem, Caesariano gladio ferocisse. Sed tali dedicatore damnationis nostrae etiam gloriamur. Qui enim scit illum, intelligere potest, nonnisi grande aliquod bonum a Nerone damnatum."

τὴν ἀνατολήν, κ. τ. λ. Eusebius seems to have misunderstood Tertullian, and to say, *especially when, having subdued the whole East, he was severe to all in Rome*. But ἀνατολήν may possibly mean *the rise of Christianity at Rome*.

5. οὗτος, *Nero*.

πρῶτος ἐν τοῖς μάλιστα, *first among those most of all haters of God*, 512, b; II., 627, c.

Paul was beheaded, as being a Roman citizen, privileged from the cross. Acts xvi., 37; xxii., 25.

πιστοῦται, the subject is πρόσρησις, *the naming*.

εἰς δὲνρο κρατήσασα, *surviving to the present day*.

6. ἀνὴρ; supply πιστοῦται. This CAIUS is repeatedly referred to by Eusebius: iii., 28, 31; vi., 20. ZEPHYRINUS was bishop of Rome in the ninth year of Severus, A.D. 202, according to Book IV., 58 of this history.

αὐτὰ δὲ ταῦτα, object of φησὶν, *who, discussing in writing with Proclus, leader of the view of the Phrygians, says these very things*.

Βατικανόν, Peter was buried in the Vatican, Paul in the Via Ostia; so they say.

κατὰ τὸν αὐτὸν καιρόν. Prudentius, Augustine, and others, make the martyrdoms to have been on the same day of the year, but Peter's a year before Paul's. Most Romanists accept the same day and year—June 29, A.D. 65.

CHAPTER XXVI.

THE JEWS WERE AFFLICTED WITH INNUMERABLE EVILS, AND
FINALLY BEGAN A WAR WITH THE ROMANS.

1. διελθὼν πλείστα ὅσα, *going through most things whatever*, telling all the facts.

περὶ τῆς συμφορᾶς, κ.τ.λ., *about the misfortune befalling the whole people of the Jews*.

ἐηλοῖ κατὰ λέξιν, *explains in his story* that, besides very many others, thousands of the best respect at Jerusalem, having been scourged, were crucified.

2. φησί, Josephus says, Bell. Jud., ii., 19.

τῶν ἀπὸ τοῦ ἔθνους, *the Jews*; absolute with πορθουμένων.

πρὸς τῶν ἐνοίκων, 434, b; H., 653, b.

ὥστε ὁρᾶν, *so that it was possible to see*.

BOOK THIRD.

CHAPTER I.

THE PARTS OF THE WORLD WHERE THE APOSTLES PREACHED CHRIST.

THOMAS, in Parthia; Andrew, in Scythia; John, in Asia, who died at Ephesus. Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews that were scattered; who, also, finally coming to Rome, was crucified with his head downward, having requested to suffer in this way. Paul preached from Jerusalem to Illyricum, and finally suffered martyrdom at Rome under Nero. 1 Peter i., 1; Romans xv., 19; Origen, Exp. Gen., III. See also Book II., xxv., 5.

CHAPTER II.

WHO FIRST PRESIDED OVER THE CHURCH AT ROME.

AFTER the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome. 2 Tim. iv., 21.

CHAPTER III.

OF THE EPISTLES OF THE APOSTLES.

FIRST PETER is undoubted. Second Peter, though studiously read, is doubted. "The Gospel according to Peter," and "The Preaching and Revelations of Peter," are not genuine. There are fourteen epistles of Paul, all well known and beyond doubt; but some have rejected the Epistle to the Hebrews. "The Acts of Paul" and the "Pastor" of Hermes are not of acknowledged authority.

CHAPTER IV.

THE FIRST SUCCESSORS OF THE APOSTLES.

TIMOTHY received first the episcopate at Ephesus. Luke, born at Antioch, a physician, left two inspired books, his Gospel and his Acts of the Apostles. Crescens was sent to Gaul. Linus (2 Tim. iv., 10) was

bishop at Rome. Clement (Phil. iv., 3) also third bishop. Dionysius was bishop at Athens. Acts xvii., 34.

CHAPTER V.

THE LAST SIEGE OF THE JEWS AFTER THE TIME OF CHRIST.

1. Μετὰ Νέρωνα ἔκα . . . ἐπικρατήσαντα, *After Nero having held the government about thirteen years.* A subordinate adverbial clause is here incorporated in the form of a preliminary participle; 657, 674.—Νέρωνα. The reign of the Julian family, or the true line of the Caesars, ended with the death of Nero; although the six succeeding emperors are included in what are usually styled "the twelve Caesars."—πρὸς, *near, about.*

τῶν διαγενομένων; see reference above on ἐπικρατήσαντα; also, 675; II., 593; G., 183.—τῶν ἀμφὶ Γάλβαν, *those about Galba*, meaning Galba himself; 527, a; H., 639.

ἐνιαυτὸν, 482; H., 550; G., 161.

ἐπὶ μηνὶν ἕξ, *besides six months.*

Οὐέσπασιανός . . . λαμπρυνόμενος, *Vespasian, distinguished in the engagements against the Jews.* Eusebius omits the mention of Vitellius, the successor of Otho, whose reign of eight months, together with the seven months of Galba and the three months of Otho, completes the period of eighteen months between Nero and Vespasian mentioned above. Vitellius was proclaimed emperor by the legions under his command on the German frontier.

ἐπ' αὐτῆς τῆς Ἰουδαίας, *in Judea itself.* Vespasian was also proclaimed emperor by his legions while engaged against the Jews. αὐτόν, *there; viz., in Judea.*

Τὴν ἐπὶ Ῥώμης . . . στείλαμενος, *Therefore directing his course to Rome at once.*—Τὴν (sc. ὁδόν).

τῷ παιδί, 393; H., 499; G., 137.

ἐγχερίζει, *he commits.* ἐρχετο—εἰσέρχεται, 150; H., 48; G., 16, 5.

2. ἀνάληψιν, *ascension.*

Ἰουδαίων; construe in the gen. abs. with μεμνημένων: *the Jews, in addition to their daring (wickedness) against him (Christ), now also having contrived very many designs against the Apostles.* The omission of the article with Ἰουδαίων is noticeable; 520, ss.

The clause to which this incorporated one belongs is in sec. 3. The verb is *μτῆται*. The main thought is thus held in suspense by a long succession of subordinate and parenthetical clauses.—*πλαίστας ὅσας, as many as possible*. ὅσας has this intensive force, like *ὡς*, and *quam* in Latin.

πρώτου τε Στεφάνου . . . ἀνγοιμένον, first Stephen, having been slain with stones by them; but observe in the Greek, *πρώτου* agrees with *Στεφάνου*, 509, f.

τὴν κεφαλὴν ἀποτμηθέντος, beheaded; lit., *cut off as to his head*, 481; II., 549; G., 160.—*ἀποτμηθέντος*, 1 a. p. pt., from *ἀποτέμνω*; comp. *ἀπό, τέμνω*.

ἐπὶ πᾶσι τε, and last of all.

Ἰακώβου, construe with *μεταλλάξαντος*, gen. abs.

τοῦ, the one, in apposition to *Ἰακώβου*.

τῆς ἐπισκοπῆς ἑρόνον, the seat of the episcopacy, i. e., the office of a bishop. *ἑρόνον* is the object of *κεκληρωμένον*.

τὸν προῆλθόντα τρόπον, in the manner before mentioned. *τρόπον* is accus. adverbial.

μυρία εἰς θάνατον ἐπιβουλευμένων, being plotted against in countless ways unto death, i. e., with a view to their death.

τῇ τοῦ κηρύγματος ἐὺασκαλία, the teaching of the proclamation, i. e., the preaching of the Gospel.

τὴν εἰς σύμπαντα, κ. τ. λ., setting forth their course to all the nations. *στελαιμένον*, 1 a. mid. pt., from *στέλλω*. *στελαιμένον* > *στελαιμένον*, 349, 1; 152; II., 382; G., 121.

πορευθέντες, κ. τ. λ. Matt. xxviii., 19.

3. *ὅ μὴν ἀλλὰ, moreover*. The phrase is elliptical. The words suggest a full thought like this: *Truly this was not all, but, etc.*

τοῦ λαοῦ τῆς ἐκκλησίας, the multitude of the Church. *λαοῦ* is to be construed with *ἐκελευσμένον*: *the multitude having been directed by a certain orach, given by revelation, to remove from the city and dwell in a certain city of Perea, etc.*

II. *Ἰλλαν*. "So says Epiphanius (in *Haeres. Nazaraeorum*, cap. 7), to wit, that the Christians who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella. But in his book (*de Ponderibus et Mensuris*) he writes that the disciples of Christ, being warned by an angel, removed to Pella;

and afterward, when Adrian rebuilt Jerusalem and called it after his own name, Aelia Colonia, they returned thither." Vales.

ἐν ᾗ, referring to the city before mentioned.

ὡσάν παντελῶς, κ. τ. λ., as if holy men had entirely abandoned the royal metropolis of the Jews itself, and the whole Judæan land.

ἡ ἐκ Θεοῦ δίκη λοιπὸν, κ. τ. λ., finally justice from God seized them as having so unjustly treated both Christ and his apostles.—λοιπὸν, as to the rest, finally.—ἄτε . . . παρηνομηκότας, for this use of ἄτε introducing a causal circumstance, see 681; II., 795, d; G., 277, note 2.

ἀφανίζονσα, lit., putting out of sight, i. e., destroying; in agreement with δίκη.

4. "Ὅσα μὲν οὖν τηλικάδε, κ. τ. λ., How great calamities then in every place overwhelmed the whole nation.

εἰς ἔσχατον περιηλάθησαν συμφορῶν, were driven to the extremity of distress.—περιηλάθησαν, 1 a. p. from περιλαίνω. These and the following substantive subordinate clauses are the objects of ἀναλέξασθαι at the close of the section.

ἡρῴδων, in the period of youth, i. e., vigorous young men.

γυναῖξιν ἅμα καὶ παισὶ, together with women and children.

μυρίοις ἄλλοις εἰδεσι θανάτου, by ten thousand other forms of death.

ἀλλὰ καὶ ὅποσα οἱ ἐπ' αὐτήν, κ. τ. λ., but (particularly) also what dreadful sufferings, and more than sufferings, they saw who fled for refuge into Jerusalem itself, as to a more secure metropolis.—πέρα, lit., beyond, across; but metaphorically beyond, or exceeding measure; so, with the force of a comparative, it governs the genitive; 408.

καὶ τῶν ἐν τούτῳ, κ. τ. λ., and each of the events (τῶν γεγενημένων) in this in detail.—ἕκαστα, plural, but distributive.—τούτῳ refers to πολέμον.

βέβλυνμα τῆς ἐρημόσεως, abomination of desolation. Dan. ix., 27.

πάλαι περιβοήτῳ, famous of old; in agreement with νεῦ.

ἀφανισμόν ἔσχατον . . . ὑπομέναντι, awaiting its final destruction, etc.—ὑπομέναντι, also in agreement with νεῦ.

πάρεστιν ὅτῳ φίλον, κ. τ. λ., lit., to read accurately from the history written by Josephus is present to whomsoever (it is) pleasant; i. e.,

whoever desires may read, etc. ἀναλίσσασθαι is the subject; 663. Josephus, Bell. Jud., vi., 9, 4.

5. Ὡς δὲ αὐτὸς οὗτος . . . ἐποσημήρασθαι. Arrange ἀναγκαῖον δὲ ἐποσημήρασθαι ῥήμασι αὐτοῖς ὡς αὐτὸς οὗτος ἱστορεῖ τὸ πλῆθος ἀμφὶ τριακοσίας μυριάδας τῶν ἀξροισζέντων ἀπὸ τῆς Ἰουδαίας ἀπάσης ἐν ἡμέραις τῆς τοῦ Πάσχα ἰορτῆς ἀποκλεισθῆναι εἰς τὰ Ἱεροσόλυμα ὥσπερ ἐν εἰρκτῇ.—Πάσχα, the *Passover*.—ὥσπερ ἐν εἰρκτῇ, as in a prison.—ῥήμασι αὐτοῖς, in the very words, i. e., word for word.

6. Χρῆν γὰρ, *For it was fit*. The *it* which we here use as the subject of Χρῆν refers to what follows, viz., κατακλεισζέντας, etc.; that they should be shut up as in a prison (etc.) was just.

ἐν αἷς ἡμέραις, κ.τ.λ., in what days they had inflicted upon the Saviour and benefactor of all, the Christ of God, the (treatment) pertaining to his suffering.

ταῖς αὐταῖς (sc. ἡμέραις), a repetition of ἡμέραις above, because a clause intervenes. The fitness here emphasized is in the fact that retribution came in the very times when they committed their crimes against Christ.

καταδέξασθαι, to await. The object of the infinitive is ὄλεθρον.

7. Παρελθὼν δὴ τὰ τῶν, κ.τ.λ., *Passing by the (accounts) of those (calamities) having befallen them, in particular (viz.) what was undertaken against them by the sword and other means.—ἐν μέρει, in part, i. e., in detail.*

ἀναγκαῖον ἡγοῦμαι παρατίσθαι, *I think it necessary to subjoin.*

ὥς ἂν ἐκ μέρους . . . εἰδέναι, that those happening upon this writing may have (be able) to know from that part.—ἐκ μέρους, from part. A full account of the sufferings is not given, as we see above; but that given will be sufficient to show what Eusebius wishes his readers to know. Another view would make ἐκ μέρους mean in part, i. e., that those reading this book may in some measure know, etc.

τῇ τε τῇ γραφῇ. Eusebius makes liberal use of other writings. This is recognized as a very important element in estimating the value of his works.

αὐτοὺς . . . ἡ ἐκ Θεοῦ μετῆλθε τιμωρία, the punishment from God

overtook them.—οὐκ εἰς μακρόν, *not far away*, i. e., in time. Their punishment was not delayed.

CHAPTER VI.

ON THE FAMINE THAT AFFLICTED THEM.

EUSEBIUS takes from Josephus an account of the sufferings of the Jews during the famine.

1. Φέρε δὴ οὖν, *Now therefore*. For remarks on this use of φέρε, see note on Book I., v., 1.

ἱστοριῶν, *partitive*; 415; II., 558, 559; G., 168. Accent, 776, 777.

μετὰ χεῖρας αὐτοῖς ἀναλαβὼν, *taking up again into the hands*.

τότε, an adverb of time modifying πραχθέντων, *the things then done*.

πραχθέντων, 1 a. p. pt. from πράσσω.

διέλθε, 2 a. imv. from διέρχομαι.

τοῖς γε μὴν . . . ἦν, *and to remain was equally for ruin to the rich*, i. e., it was equally dangerous for them to remain. The alternative was to desert to the Romans. The people were much inclined to desert, as we learn from the passage in Josephus which precedes the one quoted. They could thus escape the sufferings of the city, and were permitted by Titus to go away into the country whither they pleased, so that they were not in bondage to the Romans. But the Jewish leaders soon became more watchful to prevent desertion, and any one who was even suspected of such an intention was immediately put to death. But to the rich, it seems, it was equally fatal to remain or to think of going out.—πρὸς ἀπωλείας; 689, s.; H., 654, c; G., 191, 3.—ἴσον, used adverbially.

Προφάσει γὰρ αὐτομολίας, *For under the pretext of desertion*.

διὰ τὴν οὐσίαν, *for his wealth*.

τῷ λιμῷ, *with the famine*; 449.

ἀμφότερα προσεξεκάετο τὰ δεινὰ, *both evils were inflamed*.

2. ἐπεισπηδῶντες . . . οἰκίας, *but bursting in they searched the houses*.
ἐπειθ' εὐρόντες . . . ἐβασάνιζον, *when finding (any) they beat (the*

inmates) as having denied; but not finding, they tortured as having most carefully concealed.—ἐπειδ', 127, 161.

τοὺς τ' ἔχουσιν καὶ μὴ, *of the to have and not (to have)*. In this clause make σώματα the subject, and τεκμήριον the predicate.

τῶν ἀθλίων, *of the wretches*.

ἦν, 569; H., 497, b; G., 135, 2.

ὧν οἱ μὲν . . . ἐδόκουν, *of whom those yet strong seemed to be well off in respect of food*.—τροφῆς, 446, d.

παρωδεύοντο, *were passed by*; 282.

καὶ κτείναν . . . αὐτοὺς, *for it seemed unreasonable to slay those about to die straightway by want (of food)*. The force of καὶ here is peculiar. It introduces a reason. Probably the full expression is καὶ γάρ, which is the common form in such connections.

3. λάτρεα, *secretly*.

τάς κτήσεις ἀντικατηλλάξαντο, *exchanged their possessions*. κτήσεις, from κτάομαι.—τάς, 530, c.

μέτρον, 431; H., 567, 578; G., 178.

εἰ πλουσιώτεροι τρυχάροιεν ὄντες, *if they should happen, being very rich*.

τὰ μυχαιάτα τῶν οἰκιῶν, *the most secret parts of their houses*.

ἀνέργαστον, *unprepared*.

οἱ δὲ ἔπεσον, *and others cooked (it)*.

4. Καὶ τράπεζα μὲν οὐδαμοῦ παρετίθετο, *And a table, indeed, was nowhere set*.

τοὺς δὲ πύρον . . . ὀύρηπαζον, *but snatching the food from the fire, yet raw, they tore (it)*. ὀύρηπαζον seems to refer to their seizing the meat from each other.—πύρον, 404; H., 579, s.; G., 174.

Ἐλεεινὴ δ' ἦν ἡ τροφή, *The food was miserable*.

δακρύων, *gen. of value*. See above, 3, μέτρον.

δυνατωτέρων πλεονεκτούντων, 675; H., 593; G., 183.

5. Πάντων μὲν ἐν . . . αἰδῶς, *Famine indeed now surpasses all sufferings, but nothing so perishes as shame, i. e., shame, in the sense of a becoming behavior, is soonest lost under the feeling of hunger*.—παῖδων, 404; H., 581; G., 175, 2. Observe the figure by

which hunger is made to surpass not only all other sufferings, but itself, as included in πάντων.

ἄλλως, *otherwise*, i. e., *elsewhere, under other circumstances.*

ἐντροπῆς, *regard*, lit., *turning toward*; gen. of price, value, etc.; 431.

Construe Γυναῖκες, παῖδες, and μητέρες, as the subjects of ἐξήρπαζον; and make ἀνδρῶν, πατέρων, and νηπίων adjuncts of στομάτων.

καὶ τὸ οἰκτρότατον, *and the most lamentable.*

οὐκ ἦν φειδῶ . . . σταλαγμόνς, *there was not shame of taking away the drops of life*, i. e., they did shamelessly deprive their infants of the very drops of milk on which alone they could subsist.

6. Τοιαῦτα δ' ἐσθίωντες, lit., *and eating such* (food).

οὐ διελάνθανον, *they did not escape discovery.*

τούτων ταῖς ἀρπαγαῖς, *with the plunderings of these*, i. e., the seditious.

ἀποκεκλεισμένην οἰκίαν, *a house shut.*

τοὺς ἐνδον προσφέρεισθαι τροφήν, *that those within were taking food.*

ἔισεπήδων, *leaped in*; imp. ind. 3 pl., from εἰσπηδάω.

καὶ μόνον, κ. τ. λ., *and choking* (the inmates) *only did not snatch the morsels from their jaws*, i. e., did every thing except to take it from their mouths.

7. ἀντεχόμενοι τῶν σιτίων, *withholding the food*, clinging to it.—σιτίων, 426; H., 574, b; G., 171.

κόμης, *by the hair*. For syntax, see above, σιτίων.

συγκαλύπτουσαι τὰ ἐν χερσίν, *concealing the things in their hands*; 528.

τῶν ψωμῶν ἐκκρεμάμενα, *clinging to the bits* (of food).—ἐκκρεμάμενα, from ἐκκρεμάννυμι. The part. is in agreement with νήπια.—ψωμῶν, gen. of touch; 426.

ἑδαφος, *pavement*.

Τοῖς δὲ φθάσασι . . . ὠρότεροι, *And to those anticipating their entrance and consuming beforehand, that about to be seized they were more cruel, as having been wronged by them.*

8. Δεινὰς δὲ βασάνων, κ. τ. λ., *And they invented dreadful methods of torture.*

δοῦλους μὲν . . . πόρου, *stopping the passages of the secrets for the wretched men* (τοῖς ἀσλίοις) *with bitter vetch.*

τὰς ἑδρας, *the seats, i. e., the fundaments.*

εἰς ὁμολόγησιν, *for the acknowledgment, i. e., before he would acknowledge.*

9. καὶ γὰρ ἂν ἦσαν, κ.τ.λ., *and for the with necessity would have been less cruel.* The ellipses make the sentence obscure. The words καὶ γὰρ are often well rendered *for, surely*; but the idiom is best explained by supposing the ellipsis of a clause after καί, which may often easily be supplied from the context. *The torturers did not suffer hunger, and* (that fact makes them seem the more heartless) *for the* (torturing) *from necessity, etc.*

γυμνάζοντες ἐν τὴν ἀπόνοιαν, *but* (they did it) *exercising their insolence.*

εἰς τὰς ἐξῆς ἡμέρας, *for the following days*; lit., days one after another.

10. Τοῖς δ' ἐπὶ τὴν Ῥωμαίων . . . ὑπαντῶντες, *And meeting those having crept out by night to the Roman guard for the collection of wild herbs and grass.*—Τοῖς, 527, 449; II., 602, s.; G., 186.—λαχάνων, gen. obj., 444; II., 565; G., 167, 3.

ἀφήρπαζον τὰ κομισθέντα, *seized what they had gathered*; lit., *the things gathered.* ὑπαντῶντες represents the subject of ἀφήρπαζον.

κετενόντων, *they entreating*, gen. abs.; the subject understood. ἐπικαλουμένων is the same construction.

μεταδιδόναι τι μέρος, κ.τ.λ., *to share with them some part of those things which they had brought, having endangered themselves.*

Ἀγαπητὸν δ' ἦν . . . στυγνόν, *And for the one robbed not to be slain also was a kindness, i. e., It was lucky for one robbed if he were not also slain.*

11. ἐπιφέρει λέγων, *he* (Josephus) *adds saying.*—Ἰουδαίοις δὲ μετὰ . . . ἐλπίς, *To the Jews every hope of safety was cut off, together with* (the liberty) *of going out.*

κατ' οἴκους καὶ γενεάς, *by houses and families.* κατὰ is here distributive; 692, 5; II., 632, d.

Καὶ τὰ μὲν τέγη, κ.τ.λ., *And the houses were filled with women and*

infants having died, etc. — γυναικῶν, βρεφῶν, γερόντων; 412, 414; H., 575; G., 172, 2.

12. διοιδούντες, *swelling up*.

ὥσπερ εἰκόλα κατὰ τὰς ἀγοράς ἀνειλοῦντο, *staggered through the markets as images* (or spectres). — ἀνειλοῦντο; comp. ἀνά and εἰλέω, *to roll, twist*; hence, *to roll, or stagger*, in walking.

θάπτειν δὲ τοὺς, κ.τ.λ., *and the sick were not able to bury their friends*.

καὶ τὸ διευτονοῦν ὤκνει, *and the one being strong hesitated* (to do it). τὸ διευτονοῦν for ὁ διευτονῶν. See 489, 491.

καὶ τὸ κατὰ σφᾶς ἀδῆλον, *and the uncertainty concerning themselves*, i. e., *their own fate*.

τοῖς ὑπ' αὐτῶν θαπτομένοις, *upon those being buried by them*.

πρὶν ἐπιστῆναι τὸ χρεῶν, *before the emergency came upon them*; 703, d; H., 769.

13. ταῖς συμφοραῖς, *the calamities*; lit., *events*, but in the sense of *misfortunes*. συνφ- > συμφ-, 150.

ἀλλ' ὁ λιμὸς ἤλεγχε τὰ πάθη, *but the famine prevailed over the afflictions*.

τοὺς φθάσαντας ἀναπαύσασθαι, *those anticipating them to go to rest*, i. e., *those who had died before them*.

νύξ θανάτου γέμουσα, *night freighted with death*. νύξ is the subject of περιεῖχε, as also is σίγη.

τούτων, *than these*, 408; H., 585; G., 175.

14. Τυμβωρυχοῦντες γοῦν τὰς οἰκίας, *For breaking into the houses as tombs*. Τυμβωρυχέω, *to break open graves*; from τύμβος and ὀρύσσω. The houses were now mere graves.

περισπῶντες . . . ἐξήεσαν, *drawing off . . . they went out*.

καὶ τινὰς τῶν ἑρριμμένων, κ.τ.λ., *and certain ones of those having been prostrated, yet living, they thrust through*.

ἐπὶ πείρᾳ, *for a trial*.

χρηῖσαι σφίσι δεξιὰν καὶ ξίφος, *to use for them the right hand and sword*. Some besought the robbers to put them to death out of their misery.

ὑπερηφανοῦντες, *contemptuously*; lit., *scorning*.

ἕκαστος . . . ἐφείωρα, *each one . . . looked upon.*

τῶν ἐκπνεόντων, 415; II., 558, s.; G., 168.

ἀπενε, neut. adj. used adverbially; ἀπενής (a cop. and τείνω), *fixedly, steadfastly.*

τὸν ναόν. "Observe here the religion of the Jews, who, in what part of the world soever they were, always prayed to God with their eyes turned toward the holy city and the Temple. We have an example of this custom in Dan. vi., 10, and 1 Kings viii., 48, and Esdr. iv., 58. Hence, perhaps, was derived the custom of the Christians to pray toward the East." Vales.

15. Ὅι δὲ, looks back to στασιαστὰς.

τοῦ δημοσίου θησαυροῦ, *the public treasury*, 412.

τὴν οσμὴν οὐ φέροντες, *not enduring the stench.*

ἔπειθ', *then, or afterwards*; in distinction from τὸ μὲν πρῶτον. ἔπειτα > ἔπειθ', 127, 161.

ὥς οὐ διήρκουν, *as they were not able to continue.*

ταύτας, i. e., τὰς φάραγγας.

πεπλησμένας τῶν νεκρῶν, (them) *filled with the dead.*

ὑπορρέοντα τῶν σωμάτων, *flowing around the bodies.* ὑπορρέοντα agrees with ἰχώρα.—σωμάτων, 699.

κατεμαρτύρατο τὸν θεόν, *called God to witness.*

16. Τοῦτοις ἐπιπὼν, κ. τ. λ., *To these, having said some things in the mean time, he adds, saying.*

οὐκ ἂν ὑποστειλαίμην, *I may not hesitate.*

τὸ πάθος, *my feelings, my grief*; the subject of κελεύει.

Ῥωμαίων βραδυνάντων ἐπὶ . . . , *The Romans delaying against*, i. e., if the Romans had delayed to proceed against, etc.; 674, 635; II., 790, d, 751; G., 277, 4, 226.—ἡ καταποσθῆναι ἂν: make πόλιν the subject of this infinitive, as of κατακλυσθῆναι, 666; II., 773; G., 134, 2; *that either the city would have been swallowed down by an earth chasm, or, etc.* The infinitives depend upon οἶμαι.

μεταλαβῆν τοὺς κεραινοῖς, *would have received the strokes.*

γὰρ . . . ἦνεγκε γενεάν, *for it bore a race, or generation.*

τῶν ταῦτα παζόντων, *than those suffering these (calamities).* The gen. after comparative degree.

17. οὕτω, *thus, as follows.*

τῶν . . . φθιρομένων, *of those perishing.*

ἄπειρον, *countless.*

ἀδύγητα δε, κ. τ. λ., *and suffering befell them unspeakable.*—συνέβαινε, 569.

εἴ που τροφῆς παραφανείη σκιά, *if any where a shadow of food appeared.*

εἰὰ χειρῶν ἰχώρουν . . . πρὸς ἀλλήλους, *strove with each other by the hands.* εἰὰ χειρῶν indicates the kind of violence they inflicted on each other—pulling, snatching, and striking.

Πίστις δ' ἀπορίας, κ. τ. λ., *Nor was there belief of hunger to those dying, i. e., they would not believe that those dying were really dying of want.*

18. τοὺς ἐμπνέοντας, *those breathing (expiring).* ἐνπ- > εμπ-, 150.
μήτις ὑπὸ κόλπον . . . αὐτοῦ, *lest any might feign his death, having food under his bosom.*

οἱ δ', *They, i. e., the robbers.*

κεχηρότες ὥσπερ λυσσῶντες κύνες, *gaping as mad dogs.*

μεθύόντων τρόπον, *in the manner of those drunk.*—τρόπον, 483, 485, e; H., 552; G., 160, 2.

καὶ ὑπ' ἀμυχανίας, *and by want of counsel, or plan.*

δις ἢ τρίς ὥρα μία, *two or three times in one hour.*

εἰσεπήδων, imp. 3 p. from εἰσπηδάω. -δων > δων, 120, c.

19. Πάντα δ' ὑπ' ὀδόντας ἤγεν ἡ ἀνάγκη, *Necessity brought every thing under the teeth, i. e., brought them to the extremity of eating any thing.*

τὰ μηδὲ . . . πρόσφορα συλλέγοντες, *collecting things not fit for, etc.* συλλεγ- > συλλεγ-, 150.

Ζωστήρων καὶ ὑποδημάτων, *from belts and shoes; 404; H., 580; G., 174.*

τὸ τελευταῖον, *at last.*

ἐμασῶντο, *devoured them, i. e., the leather coverings.*

χόρτον παλαιοῦ σπαράγματα, *remnants of old hay.*

ἔνιοι, *some (ἔστιν οἱ).*

Ἀττικῶν τεσσάρων, *for four Attics, i. e., Attic drachms. The drachma was a coin of about 7½d. Ἀττικῶν, gen. price, 431.*

20. *Καὶ τί δεῖ, κ. τ. λ.*, *And why is it necessary to relate the severity of the famine to inanimate objects*, i. e., the extremities to which the people were brought, so that they ate these inanimate objects.

εἰμι γὰρ αὐτοῦ δηλώσω ἐργον, *for I go, being about to relate a deed of it*. *εἰμι δηλώσω*; this use of *εἰμι* with the fut. part. makes a periphrastic future, similar to the French idiom, *aller*, with the infinitive, *Je vais recevoir*; also Eng., *I am going to receive*. Compare also Latin, *pergit lectum*; Anglo-Saxon, *hē gād radan*. *M.*, 415, 4.

αὐτοῦ, viz., the famine.

ὁποῖον, such as.

φρικτὸν μὲν εἰπεῖν, *horrible to relate*. Strictly, the meaning is horrible to be related. On the interchange of voices, see 575.

ἐγωγε, *I indeed*; subject of *παρέλιπον*. For the recession of the accent in *ἐγώ*, see 787, h.

τεραπεύεσθαι, to relate wonders.

τοῖς αἰετὶς ἀνθρώποις, to the men of another time; to posterity. Dat. after *δόξαιμι*, 454.

κἂν παρέλιπον, *I would even pass over*. *καὶ ἂν* > *κἂν*, 124; 773; *H.*, 68; *G.*, 11. The particle *ἂν* implies a condition. With the indicative it makes a positive assertion contingent; 618; *H.*, 746, b; *G.*, 222.

ἠδέως, cheerfully.

κατ' ἐμαυτὸν, with me, in my own time.

ψυχρὰν . . . χάριν, a cold favor.

καὶνφόμενος, concealing. A conditional clause is incorporated in the form of a participle. For gram. refs., see 16, *βραδυνάντων*. Comp. *κατά, ὑπό, ἔνι*; 161; *H.*, 72; *G.*, 17.

21. *Γυνή*, the subject of *συνεπολιορκεῖτο*.

Μαρία τοῦνομα, *Maria her name*. *τὸ ὄνομα* > *τοῦνομα*, crasis, 124, 121, b; accus. spec., 481; *H.*, 549; *G.*, 160.

πατὴρ δὲ Ἐλεάζαρον, 675, 412.

σημαίνει δὲ τοῦτο, κ. τ. λ., and this means house of hyssop.

ἐπίσημος, distinguished.

πλήθους, 689, c; 424.

22. *Ταύτης τῆν μὲν ἄλλην κτῆσιν*, *The other possessions of this one*.

ἀνασκευασαμένη, *having prepared.*

τὰ δὲ λείψανα τῶν κειμηλίων, *and as to the relics of her property.* λείψανα, from λείπω, 481; II., 549; G., 160. κειμηλίων, from κείμεαι; hence that which is stored up.

κὰν εἴ τι τροφῆς ἐπινοηθεῖη, *if ever any food was provided.* κὰν εἴ; see Lid. and Scott, under “κὰν.” τροφῆς, 415; II., 558, s.; G., 168.

Δεινὴ . . . ἀγανάκτησις εἰσῆγει, *A dreadful indignation entered into,* etc., i. e., *took possession of.*

καταρωμένη, *cursing.*

ἐφ' ἐαυτὴν ἠρέδιζεν, *she angered them against herself.* She designed or sought to do it, 594.

23. Ὡς δ' οὔτε παροξυνόμενός τις, κ. τ. λ., *But as no one either being angered or pitying her, slew her.*

τὸ μὲν εὑρεῖν, *as to finding,* 481; II., 549; G., 160.

ἑκοπία, *she was weary;* imp. 3 s., from κοπιᾶω.

πανταχόθεν δ' ἄπορον, κ. τ. λ., *and every where the to find it was now difficult or impossible.*

τοῦ λιμοῦ, *than the famine,* 408.

ἔξεκαίοντο οἱ θυμοὶ, *resentments raged.*

σύμβουλον, *as a counselor;* 393; II., 499; G., 137.

μετὰ τῆς ἀνάγκης, *along with necessity,* i. e., she also took necessity as an adviser.

ἐπὶ τὴν φύσιν ἐχώρει, *proceeded against nature.*

τὸ τέκνον, *her child;* object of ἀρπασαμένη.

ὑπομάσθιος, *upon the breast.*

24. τίني σε τηρῶ, *for what do I keep thee?*

τὰ μὲν παρὰ Ρωμαίοις δουλεία, *as to our condition (τὰ μὲν) among the Romans, it is slavery.*

φθάνει, *anticipates.*

Ἰδοὺ, γενοῦ μοι τροφή, κ. τ. λ., *Come, be to me food, and to the assassins a fury, and to life a tale.* Ἰδοὺ, inv. 2 s., from εἶμι: μοι, στασιασταῖς, βίη, 452, s.; II., 595; G., 184.—ἐρινός, i. e., *an avenging fury.* “The Jews, as well as the Grecians, believed that the ghosts of such as had been murdered followed those that killed them to take revenge of them. In this sense those words may be taken that occur in Gen. iv., 10: ‘The voice of thy brother’s blood crieth unto

me from the ground: ' i. e., thy brother whom thou hast wickedly slain requires that I should revenge him, and punish thee for his murder.' Then it follows (ver. 12): ' A fugitive and a vagabond shalt thou be in the earth: ' i. e., thy brother's ghost whom thou hast slain shall follow thee every where, and be always troublesome to thee." Vales.

τῷ βίῳ, i. e., to men.

ὁ μόνος ἐλλείπων, κ. τ. λ., *the only one wanting to the calamities of the Jews*, i. e., to make their calamities complete.

25. ἄμα, *while, as soon as: along with saying this she slew her son.* κατακαλύψασα ἐφύλαττεν, *having covered she kept.*

τῆς ἀξεμίτου κνίσσης σπάσαντες, *perceiving the execrable odor.* ἀξεμίτον, lit., *lawless*; Lat., *nefarious*. Josephus states the fact as known to him, and ἀξεμίτον is what he thinks of the savor. The robbers merely smell the savor of prepared food, and demand some, without knowing what it is. κνίσσης, 432; II., 576; G., 171, 2.

τὸ παρασκευασθῆν, *that having been prepared.*

ἡ δὲ καὶ μοῖραν, κ. τ. λ., *and she saying that she had kept a fine share for them, etc.*

26. Τοὺς δ', *Them; object of ἔρει.*

φρενῶν ἔκστασις, *astonishment of mind.*

ἠπεπήγεσαν, *they stood fastened.*—ἐμὸν . . . τέκνον γνήσιον, *my own child.*—γνήσιον, from γίγνομαι.

καὶ γάρ. See above, note, sec. 9.

μαλακώτεροι, *more delicate.*

γυναικός, 408.

συμπαθέστεροι, *more tender.*

εὐσεβεῖς, *pious.*

ἡμῖν, *for you*; an example of what is called the ethical dative; 462, c; H., 599; G., 184, note 5.

καὶ τὸ λοιπὸν, κ. τ. λ., *and let the rest also remain for me.*

27. τρέμοντες ἐξῆσαν, *went out trembling.*

πρὸς ἐν τοῦτο δειλοί, *fearful or cowardly for this once.*

τροφῆς; gen. part., 423, s.; II., 574; G., 170, 2.

τοῦ μύσους, *with the abomination*, i. e., with the report of it, 412, 414.

πρὸ ὀμμάτων τὸ πάθος ἀναλαμβάνων, *taking up the deed before the eyes*.

δεινῶς ἔφριττε, *shuddered with terror*. The citizens were horrified at the deed as if it had been done in their own houses.

28. Σπουδὴ δὲ τῶν, κ. τ. λ., *And the desire of those oppressed by the famine was for death*.

τῶν φθασάντων, *of those anticipating*, i. e., those dying. It was a happiness to die before seeing and hearing such evils.

Τοιαῦτα τῆς Ἰουδαίων, κ. τ. λ. These are the closing words of Eusebius. His object in this chapter has been to present a vivid picture of the extremities and sufferings of the Jews, which he regards as a retribution upon them for their wickedness toward Christ. See close of Chapter V. *τοιαῦτα* agrees with *τάπιστα*, *such consequences or punishments* (τὰ, ἐπί, χεῖρ).

παρανομίας τε καὶ ὑποσεβείας, *both of the guilt and impiety*.

CHAPTER VII.

CHRIST'S PREDICTIONS.

1. Παραθεῖναι δ' αὐτοῖς ἄξιον, *And to these (accounts) it is proper to add*. παραθεῖναι, 2 a. inf., from παρατίθημι. The infinitive is the grammatical subject, ἄξιον the predicate; 663; II., 493, 494, a; G., 259. ἄξιον, lit., *worthy*, from ἄξιος, der. ἄγω, one meaning of which is to *weigh*.

πρόρρησιν, *prediction*; comp. πρό, ῥησις; for the insertion of ρ in composition, see 146.

αὐτὰ ταῦτα, *these very things*.

οἶναι δὲ ταῖς ἐν γαστρὶ ἰχούσαις, *woe to those having in the womb*. Matt. xxiv., 19-21.

χειμῶνος, *in the winter*, 433; H., 591; G., 179.

μηδὲ σαββάτῳ, *nor upon the Sabbath*. σαββάτῳ represents the time more definitely than χειμῶνος, designating, as it were, the point at which; 469; H., 613; G., 189. See also on the offices of the cases in denoting time, 482, c.

τοῦ νῦν (sc. χρόνου), *now*, 526, s.
οὐδὲ μὴ γένηται, *nor may (not) be*.

2. ἀρροημένοι ἀνιζμένοι, *remains of those having been destroyed*. ἀνιζμένοι, the object of σπαραγῶν. ἀρροημένων, p. p. pt.; comp. ἀνά, ἀπέω.

ὁ συγγραφεὺς, i. e., the same writer, viz., Josephus.

μυριάδας ἑκατὸν . . . φησι, *says that one hundred and ten myriads perished* (1,100,000).

ταῖς δὲ λοιπαῖς στασιώδεες καὶ ληστρικοῖς, *and that the seditious and robbers remaining*. These adjectives, used substantively, are the subjects of the inf. ἀπορῆσθαι; 666; II., 773; G., 134, 2.

ὑπ' ἀλλήλων ἐνδεικνυμένος, *pointed out by each other*.

τῶν νεῶν, gen. part.; 415; 419, c.

καὶ κάλλει σώματος ὑπερφέροντας, *and (those) surpassing in beauty of body*. κάλλει, 467; II., 609; G., 188, note 1.

τετηρωῆσθαι θριάμβῳ, *were kept for the triumph*. The infinitives throughout the section depend upon φησι.

ἔσμιονε εἰς τὰ . . . παραπεμφθῆναι, *were sent bound to the works in Egypt*.—ἔργα, i. e., the mines.—πεμπθῆ- > πεμφθῆ-, 147, I.; II., 44; G., 161.

πλείους δὲ . . . διανεμεῖσθαι, *and that very many were distributed through the provinces*.

φθαρησομένους, *to be destroyed*. 2 f. p. pt., from φθείρω. The future participle expresses purpose; 598, b.

διαπεπρᾶσθαι, *were sold*.

τούτων δὲ μόνων τὸν ἀνιζμὸν, κ. τ. λ., *and that the number of these alone reached to nine myriads*. "Eusebius is here mistaken, for Josephus does not say so, but only affirms that the number of those that were taken captive during the whole war by the Romans amounted to ninety thousand men. The words of Josephus are to be seen at the latter end of the sixth book of the history of the Jewish wars." Vales.

3. Ταῦτα δὲ τοῦτον . . . τρόπον, *These things were done in this manner*.—ἐπράχθη, 1 a. p., from πράσσω, 569.—τρόπον, 483; II., 552; G., 160, 2.

ἐντέρῳ . . . ἔτει, *in the second year of the reign of Vespasian*.

ταῖς προγνωστικαῖς προρρήσεσιν, *the foreknowing predictions.*

Θεῖα δυνάμει . . . αὐτὰ, *by divine power having seen (beforehand) these things as if already present.*—δυνάμει, 466; II., 606; G., 188.
—προεωρακότος, in agreement with κυρίου.

κατὰ τὴν . . . γραφήν, *according to the writing of the holy evangelists.*

αὐτὰς τὰς λέξεις, *the words themselves*, i. e., the very words. The same force of the iterative is seen below—αὐτὴν τὴν Ἱερουσαλήμ, 540, c.

τοτὲ μὲν φήσαντος, *he (Jesus) then speaking.* μὲν looks forward to δὲ at the opening of the fifth section.

4. εἰ ἔγνωσ, κ. τ. λ. See Luke xix., 42–44.

ἐκρύβη, *they are hid*; from κρύπτω, 2 a. p. See 346, 352.

ἡμέραι, i. e., the days of distress.

πάντοθεν, *on every side.*

ἔδαφιοῦσί σε, *shall throw thee to the pavement.* ἔδαφιοῦσι, fut., from ἔδαφίζω, 305, a.

5. ἔσται γὰρ, κ. τ. λ. See Luke xxi., 23, 24.—ἀνάγκη, *distress.*

ἐν στόματι μαχαίρας, lit., *in the mouth of the sword.* By a figure of speech the sword is conceived of as a devouring beast.

πατουμένη, *trodden down.*

κυκλουμένην ὑπὸ στρατοπέδων, *surrounded by armies.*

ἐρήμωσις, *desolation.* Luke xxi., 20.

6. Συγκρίνας δὲ τις . . . πολέμου, *One having compared the words of our Saviour with the remaining accounts of the historian concerning the whole war.* τις is the subject of ἀποθανάσειεν. The clause is interrogative, introduced by πῶς: *how can one not admire (wonder at) . . . having compared, etc.*—ιστορίας, 449, s.; H., 602; G., 186.
—τοῦ συγγραφέως, i. e., Josephus.—πολέμου, 413.

Θείαν ὡς ἀληθῶς, *the how truly divine.* Θεῖαν in agreement with πρόγνωση. Observe the position of the article.

ὑπερβυῶς παράδοξον, *exceedingly strange (wonderful).*

7. Περὶ μὲν οὖν τῶν. Take τῶν with συμβεβηκότων. περὶ shows the relation between ἐπιλέγειν and τῶν; μετὰ between συμβεβηκό-

τῶν and πᾶσιν. *Therefore concerning those events which happened to the whole nation of the Jews after the suffering of the Saviour, etc.*

φωνῶν is in the same construction as πᾶσιν, and those voices (words).

τὸν μὲν ληστὴν . . . παρήντηται, *begged off the thief and murderer from death.* The subject of the verb is πληθεύς. παρήντηται, pf. mid., comp. παρά, αἰτέω. The reference is to Barabbas: Matt. xxvii., 16-26; Acts iii., 15.

ταῖς ἱστορίαις. The accounts given by Josephus are meant.

8. Ταῦτα ἔ' ἀν . . . προσεῖναι, *And yet to add these things may be proper.* ταῦτα looks forward, and is the antecedent of ᾧ in the next clause.

παραστατικὰ . . . προνοίας, *confirmatory of the kindness of the always-good Providence.* προνοίας, 435; H., 558; G., 167. φιλανθρωπίας, objective gen.; 444.

ὑπερῆμένης, *putting off*; in agreement with προνοίας.

τεσσαράκοντα ἐφ' ὅλοις ἔτεσι, *for forty whole years.*

κατὰ τοῦ Χριστοῦ τόλμαν, *their crime against Christ.*

ἐν ὅοις, *during which.*

πλείους, *many.*

Ἰάκωβός τε . . . ἐπίσκοπος, *And James himself the first bishop there.*

χορηματίζων ἀδελφός, *bearing the title of brother, etc., i. e., known as the brother of the Lord.*

τὰς διατριβάς ποιοῦμενοι, *making their abode.*

ἔρκος ὥσπερ . . . τῷ τόπῳ, *remained as the strongest defense to the place.* The subject of this verb is found in πλείους.

9. ἐπισκοπῆς . . . μακροθυμοσύνης, gen. abs., *divine Providence still patiently bearing with them, lit., being long-suffering.*

ἐνηθύν . . . τυχεῖν, *they might be able to obtain.*—συνγνώμης καὶ σωτηρίας, *pardon and salvation*, the objects of τυχεῖν; 424; H., 574; G., 171.

καὶ πρὸς, *and in addition to.*

παραδόξους θεοσημίας . . . παρασχομένης, *furnishing strange prodigies of the things about to happen to those not repenting.* παρασχομένης is still gen. abs. with ἐπισκοπῆς.

μνήμης ἡξιωμένα, *having been thought worthy of mention*. μνήμης, gen. of price; 431.

συγγραφέως, viz., Josephus.

οὐδὲν οἶον τοῖς, κ.τ.λ. The meaning seems to be that, since these accounts had been thought worthy of record by Josephus, it was eminently proper for Eusebius to add them for his readers. οὐδὲν οἶον παραθεῖναι is a strong statement of it: (*there is*) *nothing such as to add (them) for those approaching this writing*, i. e., nothing so proper and fit.

CHAPTER VIII.

CONCERNING THE SIGNS THAT PRECEDED THE WAR.

1. ἀνάγνωσι, *read*; 2 a. imv., from ἀναγιγνώσκω; 45, h; 795.

αὐτῷ δεδλωμένα, *related by him*.

ἐν τούτοις (sc. λόγοις).

οἱ μὲν ἀπατεῶνες καὶ καταψευδόμενοι τοῦ Θεοῦ, *the deceivers and those speaking falsely against God*. καταψευδόμενοι τοῦ Θεοῦ may be read, *those feigning themselves from God*. Either rendering gives a good sense and a good syntax.

τοῖς δ' ἐναργέσι, κ.τ.λ., *and they neither gave heed to nor believed those evident signs foreshowing that the approaching desolation was at hand*. The subject is not the same as in the preceding clause, but taken from ἐῆμιον. For plural verb with collective subject, see 499, a; H., 514, a; G., 135, 3.

ἀλλ' ὥς ἐμβεβροντημένοι, *but as if stupefied*.

τῶν τοῦ Θεοῦ, κ.τ.λ., *disregarded the warnings of God*.—παρήκονον, comp. παρὰ, ἀκούω; παρὰ has the force of a negative.—κηρυγμάτων, 432; H., 576; G., 171, 2.

2. τοῦτο μὲν, *this indeed*, i. e., (they did) *this, when a star*, etc.

ρομφαία παραπλήσιον, *very like a sword*. ρομφαία, 449; H., 603; G., 186.

καὶ παρατείνας . . . κομήτης, *and a comet continuing a whole year*. κομήτης is the subject of ἔστη understood.

τοῦτο δέ, *and this*, i. e., they did this.

καὶ τοῦ πρὸς . . . κινήματος, *and the commotion (previous) to the war*.

ἀνασσεύειν τοῦ λαοῦ, *the people being collected*; 675; II., 593; G., 183.

ὀγδόη . . . ὥραν, *on the eighth of the month April, about the ninth hour of the night*. ὀγδόη (sc. ἡμέρα); dat. of time at which.—ἐν τῇ ὥρᾳ, *between our hours of twelve and three o'clock in the morning*.

τοσοῦτο φῶς, κ.τ.λ., *such a light shone around the altar and the temple as to seem to be bright day*.

τοῖς μὲν ἀπείροις, *to the unskillful*.

τοῖς δὲ ἱερογραμματεῦσι, κ.τ.λ., *but by the Scribes was straightway judged before the things happening*, i. e., the Scribes interpreted these prodigies as warnings of the event that actually did afterward occur.—*ἱερογραμματεῖσι*: The Scribes among the Jews were the keepers and interpreters of their law. They not only read the holy books in the presence of the people, but sat with the chief priests and elders in the great council. They were held in great esteem, and as being men of great knowledge and skill, and acquainted with the mysteries of the law, they were consulted to interpret signs and prodigies. See Acts vi., 23; xix., 35; Matt. ii., 4.

3, 4. βοῦς μὲν ἔτεκεν ἄρνα, *a cow brought forth a lamb*.

ἐν τῷ ἱερῷ μέσφ. See 508.

Ἡ δὲ ἀνατολικὴ πύλη, *And the eastern gate*, i. e., of the Temple. ἀνατολική, from ἀνατέλλω, *to rise*; hence the place of the sun's rising.

στιβαρωτάτη, *most strong*.

μόλις ὑπὲρ ἀνδρώπων εἰκοσι, *scarcely by twenty men*, i. e., it was so heavy that twenty men could hardly close it.

καταπῆγας δ' ἔχουσα βαθεύτατους, *and have posts very deep* (in the ground).

αὐτομάτως, *of its own accord*.

5. μιᾷ καὶ εἰκάδῃ (sc. ἡμέρᾳ), *on the twenty-first of the month Artemisium* (May).

μεῖζον πίστεως, *greater than belief*; 408; II., 585; G., 175.

Τέρας δ' ἂν εἶοξεν, κ.τ.λ., *That about to be related would appear to be a wonder if it had not been handed down by those having seen it*,

and (unless) the subsequent sufferings had been worthy of the signs.—*τίρας*, a wonder so great as to be thought a mere idle story.

μετέωρα, on high.

εἰάττουσαι τῶν νεφῶν, κ. τ. λ., *rushing through the clouds and surrounding the cities*.—*εἰάττουσαι*, comp. *εἰά*, *αἰσσω*. *τὰς πόλεις*.—They saw in the fantastical shapes which the clouds assumed men besieging cities; so the fate of Jerusalem was figured on the sky.

6. *πρὸς τὰς λειτουργίας*, for their religious services, i. e., to perform them.

πρῶτον μὲν κινήσεως, κ. τ. λ., *said they first perceived a motion and a noise*. *κινήσεως*, *κτυπον*, 432; H., 576; G., 171, 2.

φωνῆς ἁθρόας, κ. τ. λ., *a voice as of a multitude*, (saying) *let us go hence*.

7. *τούτων*, than these; gen. after the comparative degree; 408.

ἰδιωτῶν ἄγροικος, a rustic of the common (men). *ἄγροικος*, 393; H., 499; G., 137.

πρὸ τεσσάρων, κ. τ. λ., *four years before the war*.

τὰ μάλιστα, for the most part.

ἐν ᾗ σκηνοποιεῖσθαι, κ. τ. λ., *at which the custom was all to make tabernacles to God*. This was the Feast of Tabernacles.

φωνὴ ἐπὶ Ἱεροσόλυμα, a voice against Jerusalem.

κατὰ πάντας τοὺς στενωποὺς, in all the lanes (of the city).

8. *ἀγανακτήσαντες πρὸς τὸ κακόφημον*, being offended at the ominous cry.

αἰκίζονται, severely punish.

Ὁ δὲ οὐδ' ὑπὲρ ἑαυτοῦ, κ. τ. λ., *But he neither speaking for himself, nor in private to those near him, continued crying out the voices as before*.—*φθεγγόμενος*, from *φθέγγομαι*. The meaning is to utter aloud, as is here also suggested by *ἰδίᾳ* in the next clause, with which it is contrasted.

9. *ὅπερ ἦν*, as was the case.

δαίμονιώτερον εἶναι κίνημα τάνδρως, the impulse of the man to be very wonderful (divine). *τάνδρως* < *τοῦ ἀνδρως*, 124; H., 68; G., 11.

ἀγορεύει αὐτοῖς, *lead him*: the subject is οἱ ἀρχιερεῖς, viz., the Magistrates of the Temple, the Chief-priests, and Scribes.

Ῥωμαῖος ἐπαρχόν, i. e., "Albinus, who was then procurator of Judea." Vales.

μέχρις ὀστέων ξανρόμενος, *scourged to the bones*.

ἀλλ' ὡς ἐνὴν, κ. τ. λ., *but altering his voice as mournfully as was possible, unstered to each stroke, etc.*

10. τούτου, *than this*.

ὁ αὐτὸς συγγραφεὺς, viz., Josephus.

χρησμέν τινα φάσκων, *saying that a certain prophecy had been found, etc.*

περιέχοντα, *declaring*; in agreement with χρησμών.

χώρας αὐτῶν, *their region*, i. e., he was to spring from the Jews.

τις ἀρξεί τῆς οἰκουμένης, *a certain one should govern the world*.

οἰκουμένης, 407; H., 581, a; G., 171, 3.

ὅν; the antecedent is χρησμών, *which he supposed had been fulfilled in Vespasian*.

11. ὄντος, refers to Vespasian.

μόνη τῆς ὑπὸ Ῥωμαίων, *only that (part of it) under the Romans*. Ῥωμαίους, 689, k; H., 657, a.

ἐπὶ τὸν Χριστὸν ἀναχθεῖν, *it may be referred to Christ*, i. e., the prophecy.

αἰτησαί παρ' ἐμοῦ, κ. τ. λ., see Psalm ii., 8. The passage is given exactly as in the Septuagint.

οὗ ἐν κατ' αὐτὸ ἐν ἐκείνῳ τοῦ καιροῦ, *of whom indeed at this very time*. The repetition of ἐν makes the affirmation emphatic. οὗ refers to Χριστός.

εἰς πᾶσαν τὴν γῆν ἐξήλθεν, κ. τ. λ., see Psalm xix., 4. τῶν ἱερῶν ἀποστόλων is substituted for αὐτῶν in using the passage. Eusebius does not quote, but merely uses Scriptural phrase to express that the apostles had preached Christ over the whole world, and at the same time skillfully suggests that this fact may be taken as the fulfillment of the prophecy referred to.

CHAPTER IX.

OF JOSEPHUS AND THE WRITINGS HE HAS LEFT.

1. Ἐπὶ τούτοις ἅπασι, κ.τ.λ., *After all these things it is worth while not to be ignorant of Josephus himself*, etc. ἀγνοεῖν is the grammatical subject, ἄξιον the predicate.

τοσαῦτα συμβεβλημένον, *having contributed so much*. συμβεβλημένον, p. p. pt., from συμβάλλω.

τῇ μετὰ χειρὸς ἱστορίᾳ, *to the work in hand*, viz., to this ecclesiastical history.

αὐτὸς, *he himself*; 540, d, g.

ιερεὺς is in apposition to Ἰώσηπος.

τὰ πρῶτα, *at first*; lit., *as to the first*; 481, 483.

καὶ τοῖς ὕστερον παρατυχὼν ἐξ ἀνάγκης, *and by necessity present at the subsequent (events)*.

2. Μάλιστα δὲ . . . γέγονεν ἀνὴρ ἐπιδοξότατος, *and (he) became a man most distinguished*.

τῶν Ἰουδαίων, 415, 419, c; H., 559; G., 168.

οὐ παρὰ μόνοις τοῖς ὁμοεθνεσιν, *not with his own countrymen only*. ὁμοεθνεσιν: comp. ὁμός, ἕθνος.

ὥς αὐτὸν . . . τιμηθῆναι, *so that he was honored*; 671.

ἀναθήσει ἀνδριάντος, *by the erection of a statue*. ἀναθήσει, 466; H., 606; G., 188. ἀνδριάντος, objective gen.; 444; H., 565; G., 167, 3; M., 311.

πόλεως, 433.

βιβλιοθήκης ἀξιοθῆναι, *were thought worthy of the library*. The subject of the infinitive is λόγους.

3. Ὁυτος καταβέβληται, *This one (viz., Josephus) has written*. καταβέβληται: comp. κατά, βάλλω; 308.

ἐν ὅλοις εἴκοσι συγγράμμασι, *in twenty whole books*.

τοῦ κατ' αὐτὸν Ἰουδαϊκοῦ πολέμου, *of the Jewish war (occurring) in his time (κατ' αὐτὸν)*.

ἐν ἑπτὰ (sc. συγγράμμασι).

καὶ τῇ πατρίῳ φωνῇ, *and in his native tongue*, i. e., the dialect of Palestine, or Aramaean.

ἀξίως γὰρ ὄν, κ.τ.λ., *being worthy of belief* (in this) *on account of other things*, i. e., as he is found trustworthy in other respects.

4. Καὶ ἕτερα ἔτι αὐτοῦ, κ.τ.λ., *And two other (works) of him are esteemed worthy of attention*.—σπουδῆς, 431, b; H., 584, c; G., 178, note.

ἀρχαιότητος, *antiquity*; 413.

ἀντιρρήσεις πεποιήται, *has made his reply*.

τὸν γραμματικόν, *the grammarian*; 393; H., 499; G., 137.

κατὰ Ἰουδαίων τηρικὰτε συντάζαντα λόγον, *having put together discourse then against the Jews*. συντάζαντα, in agreement with Ἀπίωνα.

οἱ διαβάλλειν καὶ αὐτοὶ, κ.τ.λ., *who tried to traduce*, etc. αὐτοί, emphatic.—τὰ πάτρια (sc. ἔξῃ), *the national customs*. "Josephus, in his books against Apion, answers not only those who had calumniated the laws and institutions of the Jews, but also he more especially writes against those who had forged certain falsities concerning the original and antiquity of the Jews, as appears by his first book. But about the end of his second book he answers Apollonius, Molon, and Lysimachus, who had written some lies about the laws and institutions of the Jews. The word πάτρια, therefore, in this place must mean both these, to wit, the antiquity and the laws of the Jewish nation." Vales.

5. Τούτων ἐν τῷ προτέρῳ, κ.τ.λ., *In the former of these he sets forth the number of the canonical writings of that called old (testament)*.

τίνα τὰ, *those*.—ἀναντίρρητος, *undisputed*.

ὥσαν ἐξ ἀρχαίας παραδόσεως, *as (received) by ancient tradition*.

CHAPTER X.

THE MANNER IN WHICH JOSEPHUS MENTIONS THE HOLY SCRIPTURES.

1. μυριάδες βιβλίων, *myriads of books*; the genitive is partitive; 419, b; H., 559; G., 168.

ἑξοὶ δὲ μόνα πρὸς τοῖς εἰκοσι βιβλία, *but only two and twenty books*; lit., *two books in addition to the twenty*.

"There were so many books of the Scriptures among the Jews as they had letters in their alphabet. So Origen tells us in his exposition of the first Psalm, and Jerome in *Praemio Galeato*; where also he says that there were among them three ranks of these holy volumes: the first contained the Law; the second, the Prophets; the third, the Hagiography. All which agrees very well with Josephus. But in this they differ: Josephus makes thirteen to be of the second order, to wit, following the series of the times. But of the third he reckons only four, disagreeing from St. Jerome, who, in the foresaid preface, and in that of his before the prophecy of Daniel, reckons up eight books of the Prophets and nine of the Hagiography. But Josephus seems to have placed the book of Joshua and Judges, also those of the Kings, Chronicles, and Ezra, among the prophetical writings; not that they contain prophecies, as the books of the Prophets do, but because they were written by men that were prophets." Vales.

τὰ δὲ καίως θεῖα πεπιστευμένα, *those justly believed divine.*

2. πέντε (sc. βιβλία), the subject of ἔστι.

ἃ περιέχει, *which embrace.*

ἀνθρώπων γενέσεως, *the genesis of man.*

αὐτοῦ, viz., of Moses.

Οὗτος ὁ χρόνος, κ. τ. λ., *This time fails of three thousand years by a little.*—ἐτῶν, 405; H., 580; G., 174.—ὀλίγη, 468; H., 610; G., 188, 2.

3. μέχρι τῆς Ἀρταξέρξου (sc. βασιλείας), *until the reign of Artaxerxes.* τῆς, 527, 445.—βασιλέως, in apposition to Ἀρταξέρξου.

τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν, *wrote the events of their times.*

τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου, *rules of life to men.* ὑποθήκας is the direct object of περιέχουσιν; so also is ὕμνος, above.

4. τοῦ καθ' ἡμᾶς χρόνου, *our own times.*

γέγραπται μὲν ἕκαστα, *all things are indeed recorded.* This statement is at once modified by the clause introduced by ἐν.

πίστεως δ' οὐχ . . . αὐτῶν, *but are not deemed worthy of like confidence with those before them.* πίστεως, 431; H., 578; G., 178.—τοῖς, 527, 449; H., 602, s.; G., 186.

τὸν ποσὴν ἡτὸν ἀκριδῇ ἐαυτέχην, *an accurate succession of the prophets.*

5. πῶς ἡμεῖς πρόσμιν, κ. τ. λ., *how we approach our own Scriptures, i. e., how we revere them.* πρόσμιν, from πρόσμιμ.—ἔργῳ, *by the fact; it is plainly evident.*

παροχρήκοτος, from παροίχομαι, pf. pt., gen. abs. with αἰῶνος.

οὔτε μεταδεῖναι, *nor to change.*

πᾶσι ἐκ σμυφτόν . . . Ἰουδαίους, *but to all Jews it is implanted straightaway from first birth.* σμυφτόν: comp. σμν. φέω.

καὶ τοίτοις ἐπιμένειν, *and to persevere in them; τοίτοις referring to δόγματα.*

6. ταῦτα . . . χρησίμως ὥς παραπεθείσθω, *let these (words) be here profitably inserted.* παραπεθείσθω imv. 3 s., pf. p., from παραπεθίμι.

Ἡεπίοιηται ἐκ καὶ ἄλλο, κ. τ. λ., *Another not unworthy work has been produced by this man.*—οὐκ ἀγεννὲς, *an example of the figure called litotes, 70, m.*

περὶ ἀποκράτορος λογισμοῦ, *concerning the supreme reason, i. e., the sovereignty of reason; 413.*

τῷ τοῖς ἀγῶνας τῶν ἐν, κ. τ. λ., *because it contained the struggles of the brave Hebrews for the worship of God (related) in the writings so-called Maccabees.*—τῷ περιέχειν, *lit., by the to embrace.*

Μακκαδαϊκοῖς συγγράμμασιν, *two apocryphal books of the Old Testament which give an account of Jewish affairs in the time of the Maccabean princes.*

7. τῆς εἰκοστῆς ἀρχαιολογίας, *of the twentieth (book) of the Antiquities.*

ὥσιν προορημένος, *as having purposed before.* προορημένος, pf. p. pt., from προαιρέω.

κατὰ τὰς πατρίους ἐόζας τῶν Ἰουδαίων, *according to the opinions of the Jews derived from their fathers.*

καὶ τῆς οὐσίας αὐτοῦ, *and his being, i. e., his nature.* οὐσίας, from εἰμί, in the same construction as θεοῦ; 413.

αὐτοῖς, referring to νόμων.

Καὶ ἄλλα ἐκ αὐτῷ, κ. τ. λ., *The same one mentions in his own works that other (subjects) have been discussed by him.*

8. καταλέξαι, *to add*; the direct object is φωνάς.

ἐπ' αὐτοῦ τῆς ἀρχαιολογίας τοῦ τίλου, *at the very end of the Antiquities*. "To wit, in the book of his own life, page 1026, edit. Genev., which book is the conclusion of his twentieth and last book of his Antiquities, from which it is separated unadvisedly in the Greek and Latin editions." . . . Vales.

εἰς πίστωσιν τῆς, κ. τ. λ., *for a confirmation of the testimony taken by us from him*.

ὁμοίως αὐτῷ τὰ κατὰ, κ. τ. λ., *in like manner with himself having undertaken to write the history of those times*. αὐτῷ, 449; H., 602, s.; G., 186. αὐτῷ refers to Josephus.

τἀληθῆ < τὰ ἀληθῆ, *the truth*.

καὶ ταῦτα, κ. τ. λ., *adds these (statements) word for word*.

9. οὐ μὴν ἐγὼ σοι, κ. τ. λ., *I truly did not fear concerning my writings in the manner that you did (σοι)*.—ἔεισα, from εἶπω.—σοι, see refs. above, 8, αὐτῷ.—τροπον, adverbial accus.; 483; H., 552; G., 160, 2.

τοῖς αὐτοκράτορσι, *to the emperors*.

μόνον οὐχὶ τῶν, κ. τ. λ., *the deeds now only not being seen*, i. e., the facts related, though just past, were still fresh in memory. οὐχὶ, 165, c, d.—ἔργων βλεπομένων, 675; H., 593; G., 183.

Συνήκειν γὰρ ἑμαυτῷ, κ. τ. λ., *For I was conscious with myself, having kept carefully the delivery of the truth*.

οὐ δέημαρτον, *I did not fail, viz., was not disappointed*.

10. ὧν ἔνιοι καὶ . . . πολέμῳ, *of whom some were present at the war*.—παρτετυχήκεσαν, from παρτυγχάνω.

τῶν συγγενῶν, *of his relatives*. "He means Julius Archelaus and Herod, as Josephus himself declares in his first book against Apion. Julius Archelaus was brother-in-law to King Agrippa, for he had married his sister Mariamme; so says Josephus at the end of his nineteenth and twentieth book of Antiquities." Vales.

11. οὕτως ἐκ μόνων αὐτῶν, κ. τ. λ., *so desired to give the knowledge of the events to men from these only*; ἐκ μόνων αὐτῶν, i. e., from the works of Josephus. For syntax, 412.—γινῶσιν, the object of παραδοῦναι.—πράξεων, obj. gen.; 444; H., 565; G., 167, 3.

χαράζας, *having subscribed*; from χαράσσω. "Nicephorus, in his third book, chapter xi., interpreting these words of Josephus, says that Titus with his own hand copied out the books of Josephus his history of the Jewish wars. See what Johannes Langus has noted at that place of Nicephorus. But all interpreters who have translated this place of Josephus into Latin understand thereby that Titus only subscribed the books of Josephus with his own hand, and did not copy them himself. But I would rather follow the opinion of Nicephorus. Neither do these words of Josephus, ὥστε χαράζας τῇ αὐτοῦ χειρὶ τὰ βιβλία ἐημοσιεύεσθαι προσετάξεν, seem to sound any thing less to me." . . . Vales.

τῇ τῇ αὐτῆς ἀληθείας παραίῳσι μαρτυρῶν, *bearing witness to the delivery of the truth*, i. e., to the truthfulness of Josephus's histories. The work here more particularly referred to is his history of the Jewish wars. Valesius adds a note, in which he says, "From these words of Josephus, we may gather that the history of the Jewish wars was put out by him in the reign of Vespasian."

ἴωμεν ἔ' ἐπὶ τὰ ἔξης, *and let us proceed to what follows*.

CHAPTER XI.

HOW SYMEON, AFTER JAMES, RULED THE CHURCH IN JERUSALEM.

ἡ γραφή. Matt. iii., 55.

ἀνεψιών: cousin german, by the mother's side. John xix., 25.

CHAPTER XII.

HOW VESPASIAN ORDERED SEARCH TO BE MADE FOR THE DESCENDANTS OF DAVID.

CHAPTER XIII.

HOW ANENCLETUS WAS SECOND BISHOP OF THE ROMANS.

CHAPTER XIV.

HOW ABILIUS WAS SECOND BISHOP OF ALEXANDRIA.

CHAPTER XV.

HOW CLEMENT WAS THIRD BISHOP OF THE ROMANS.

ὁ ἀπόστολος διδάσκει : Philip. iv., 3.

CHAPTER XVI.

ON THE EPISTLE OF CLEMENT.

CHAPTER XVII.

THE PERSECUTION OF THE CHRISTIANS UNDER DOMITIAN.

CHAPTER XVIII.

ON THE APOSTLE JOHN AND HIS APOCALYPSE.

2. τοῦνομα αὐτοῦ, i. e., of Antichrist. Irenaeus adv. Haer., v., 30, 3.

CHAPTER XIX.

HOW DOMITIAN ORDERED THE DESCENDANTS OF DAVID TO BE
PUT TO DEATH.

CHAPTER XX.

ON THE KINSMEN OF OUR SAVIOUR.

1. λεγομένον ἀδελφοῦ : Matt. xiii., 55 ; but the Jews often called first cousins brethren.

ὁ Ἰουόκατος, from Latin *Evocatus*, a veteran volunteer.

7. Τερτυλλιανός : Apol., 5.

CHAPTER XXI.

HOW CERDON WAS THE THIRD WHO RULED THE CHURCH OF
THE ALEXANDRIANS.

CHAPTER XXII.

HOW IGNATIUS WAS THE SECOND WHO RULED THE CHURCH OF
THE ANTIOCHENES.

CHAPTER XXIII.

A NARRATIVE RESPECTING THE APOSTLE JOHN.

HE reclaims a young convert, who, led astray by dissolute companions, had become the leader of a band of robbers.

1. Ἐπὶ τούτοις (sc. χρόνοις), *At this time*. Ἐπὶ shows the relation between διεῖπεν and τούτοις.

ἔτι τῷ βίῳ περιλειπόμενος, *yet remaining in life, i. e., yet living*. — Ἀσίαν is an adjunct of this participle.

ὃν ἡγάπα ὁ Ἰησοῦς (John xiii., 23), a subordinate adjective clause describing Ἰωάννης, 62, b, h.

ὁμοῦ, *at once, as well as*.

ἀπόστολος καὶ εὐαγγελιστής. What is the distinction?

Ἰωάννης, the subject of the principal clause.

αὐτόθι, *there, i. e., κατὰ τὴν Ἀσίαν*.

διεῖπεν, *governed*.

ἀπὸ τῆς, etc.; arrange ἐπαρελθὼν ἀπὸ τῆς φυγῆς κατὰ τὴν νῆσον, etc.—νῆσον, Patmos.

Δομετιανοῦ. John was probably banished by Domitian about A.D. 95.

2. Ὅτι ἔτι εἰς τοῦτορες . . . μαρτύρων. *And that he did remain alive up to this time it is enough to make the account trustworthy by two witnesses*.—ἀπόχρη is the leading verb. Its subject is πιστώσασθαι, 571, f; II., 763; G., 134, note 2. The first clause (περὶν) is sub-

ordinate substantive, in apposition to λόγον.—εις τούτους (sc. χρόνους).—μαρτύρων, 695; H., 629, c; G., 191, 1.

Πιστοὶ ὧν εἶν οὗτοι, *And these must have been trustworthy.* See 654. This contingent form of expression implies no uncertainty in the writer's mind.

πρεσβεύσαντες, *having had charge of.* The participle introduces a reason, 674.

ὀρθοδοξίας, *instruction* (orthodoxy); 404, 407; H., 581, a; G., 171, 3.

εἰ δὴ τοιοῦτοι, *since now (they are) such as,* etc. The mention of the names of these eminent men is put in the form of a second reason for regarding the witnesses as trustworthy.

3. Ὡν ὁ μὲν πρότερος, *The former of whom.* Ὡν, 415; H., 558, 559; G., 168.—τῶν is also part. gen.; *in the second of the (books) concerning heresy.*

ᾧδὲ πως γράφει, *writes somehow thus.*

οἱ κατὰ τὴν, etc., arrange οἱ συμβεβληκότες Ἰωάννη τῷ μαθητῇ τοῦ κυρίου κατὰ, etc. οἱ, used substantively and in apposition to πρεσβύτεροι.—Ἰωάννη, 449, 450; H., 602; G., 186.—μαθητῇ, 393; H., 499; G., 137.

συμβεβληκότες, *having had intercourse.* συνβ->σύμβ-, 150; H., 48; G., 16, 5.

παραδεδώκεναι τὸν Ἰωάννην, *that John had related (it).* This incorporated clause is the object of μαρτυροῦσιν.

αὐτοῖς, *with them;* for syntax, see above, Ἰωάνη.

μέχρι τῶν Τραϊανοῦ χρόνων, *until the times of Trajan.*

4. Καὶ ἐν τρίτῳ δὲ τῆς αὐτῆς ὑποθέσεως, *And in the third (book) of the same work.* ὑποθέσεως, part. gen. For declension, see 19, 213, b; 215, 219, 220.

ταὐτὸ τοῦτο δηλοῖ, *he shows this same (thing).*—ταὐτό, 124.

τούτων (sc. ῥημάτων).

καί, *also.*

ἐκκλησία is the subject of ἔστι, *the Church in Ephesus is a faithful witness.*

ὑπὸ Παύλου μὲν τεθεμελεωμένη, *founded under Paul, i. e., by Paul.* Παύλου, 434. ὑπό is commonly used to express the relation of

agent with passives; sometimes ἀπό, ἐξ, παρὰ, and πρὸς are so used; 586.

Ἰωάννου ἐν παραμέναντος, gen. abs.

αὐτοῖς, *with them*, 449.

τῆς παραδόσεως, *of the tradition*.

5. Ὁ δὲ Κλήμης, *Clement on the other hand*. ἐν looks back to μὲν at the opening of the third section.—Κλήμης, the subject of προ-στίξουσιν.

τὸν χρόνον ἐπισημηνάμενος, *indicating the time*.

καὶ ἱστορίαν . . . προστίξουσιν, *also adds an account most needful (to those) to whom to hear things excellent and profitable is pleasant*. In the relative clause the verb (ἵστω) is suppressed. ἀκούειν is the subject, φιλῶν the predicate. Observe also the ellipsis of the antecedent of οἷς, 551, f.

ἐν ᾧ ἐπέγραψεν αὐτοῦ συγγράμματι, *in which work of his he wrote, i. e., in the work of his which he wrote (or called)*.

τίς ὁ σωζόμενος πλούσιος, *who (is) the saved rich (man)? what rich man is saved?*

γραφὴν, the object of ἀνάγνωσι; *read the writing of him also having (itself) somehow thus*.

6. ἀκουσον μῦθον οὐ μῦθον, *hear a tale not a tale*, i. e., not a mere fictitious story. ἀκουσον, aor. impv., 2 s., from ἀκούω.

λόγον, *an account*.

Ἰωάννου, 413; H., 579, c.

παραδεδομένον, *handed down (by tradition)*.

μνήμη πεφυλαγμένον, *kept in remembrance*. πεφυλαγμένον, pf. p. pt., from φυλάσσω (φυλακ-), 349.

Ἐπειὴ γὰρ τοῦ τυράννου τελευτήσαντος . . . ἐξῶν, *For when, the tyrant having died, he went back from the island Patmos to Ephesus, he went also, (when) called, to the neighboring regions of the Gentiles*. τυράννου τελευτήσαντος, 675; H., 593; G., 183.—Πάτριον, 404.

ὅπου μὲν . . . ὅπου δὲ . . . ὅπου δὲ, *in some places . . . in others . . . in others*.

καταστήσων, *about to appoint*. The future participle often expresses purpose, especially after verbs of motion; 598, b.

ὅλας ἐκκλησίας ἀρμόσων, *to establish whole churches*.

κλήρω ἓνα γέ τινα . . . σημαυνομένων, *to set apart to the ministry some one of those indicated by the Holy Spirit.*

7. τῶν οὐ μακρὰν πόλεων, *of the cities not distant.* For gen., see 415; H., 558, 559; G., 168.

ἧς καὶ τοῦνομα λέγουσιν ἔτι, *of which some give the name.* τοῦνομα, crasis for τὸ ὄνομα, 124; H., 68; G., 11.—ἐνιοι for ἔστιν οἱ (sunt qui).

καὶ τᾶλλα ἀναπαύσας, *and as to other things having refreshed.* τᾶλλα for τὰ ἄλλα, see above, on τοῦνομα. ἀναπαύσας, from ἀναπαύω, *to cause to stop; so, to give rest, relief.*

ἐπὶ πᾶσι, *at last.* Construe νεανίσκον as the object of ἰδῶν.

ικανὸν τῷ σώματι, *able in body, i. e., of fine stature.* σώματι, 467, b; H., 609; G., 183, note 1.

ἀστεῖον, *genteel;* from ἄστυ, a town or city.

καὶ θερμὸν τὴν ψυχὴν, *and fervent in soul.*

ψυχὴν: the syntax is varied; 481; H., 549; G., 160. Observe the order of traits in the description of the young man.

ἔφη, the principal verb.

μετὰ πάσης σπουδῆς, *with all earnestness.*

ἐπὶ, *before.*

τοῦ δὲ δεχομένου, *and this one receiving.* τοῦ refers to the bishop; 675; H., 593; G., 183.

καὶ πάνθ', *and all.* πάνθ' for πάντα, object of ἐπισχνομένου; 161.

διελέγετο καὶ ἐμαρτύρετο, *he (i. e., John) repeated and testified.*

8. Ἔτα, *Then.*

ὁ μὲν refers to John.

ἔτρεφε, συνεῖχεν, ἔθαλπε, *brought up, restrained, cherished.*

τὸ τελευταῖον ἐφώτισε, *at last baptized (him).* Notice the omission of conjunctions.

ὑφῆκε τῆς πλείονος ἐπιμελείας, *he relaxed his great (lit., greater) care.* For syntax of ἐπιμελείας and παραφυλακῆς, see 405; H., 580; G., 174.

ὥς τὸ τέλειον . . . τοῦ κυρίου, *as at length having put upon him as a guard the seal of the Lord.*—φυλακτήριον, 393; H., 499; G., 137.

9. Τῷ δὲ ἀνέστως . . . ἑτάδεις κακῶν. *But to him, receiving liberty before the time, certain alle, reprobate young men, accustomed to wickedness, attach themselves.* Τῷ, the indirect object of προσεζωοῦνται. ἀνέστως: comp. ἀνά and ἵστα. The gen. is partitive; 424.—ἀργαί, *alle*; a form of ἀργός (a priv. and ἔργον).—ἐπιρωσγότες, *broken off* (in character), from ἀπορήγνυμι.—ἑτάδεις κακῶν, *easy in crimes*; 435.

πρῶτον μὲν . . . εἶτα . . . εἶτα, *first . . . afterward . . . finally.*

που καὶ νύκτωρ, *somewhere by night*; modifiers of ἑζιόντες.

λωποδυσίαν, *robbery.*

τι καὶ μᾶλλον συμπράττειν ἡζιόν, *desired* (thought him worthy) *him to undertake some greater thing with them.*

10. κατ' ὀλίγον, *by little, i. e., gradually.*

μέγας φέσως, *greatness of nature.* He was a high-spirited young man.

ἑκτάς ὁρθῆς ὁδοῦ, *having left the right way.*

χαλινὸν ἐνδακῶν, *biting the curb.*

μειζόνως ἐφέρετο, *was born more violently.*

11. Ἀπογνοῦς δὲ τελίως τὴν ἐν θεῷ σωτηρίαν, *Having given up finally the salvation in God.* Ἀπογνοῦς, from ἀπογινώσκω, 2 a. pt., 45. τελίως, a form of τελείως, from τελείος (τέλος).

αὐτὸν ἔτι μικρὸν, *no small things.* Litotes: see 70. m; F., 311, c.

ἐπειδὴ περ ἅπαζ ἀπολώλει, *since he was quite ruined.*

ἀπολώλει, plpf., 3, s., from ἀπόλλυμι.

ἴσα τοῖς . . . ἡζίων, *expected to suffer equally with the others.* Valerius prefers ἀπηζιον as the reading, making the sense, *he scorned to suffer, etc.*

αὐτοὺς δὲ ταύτους ἀναλαμβάνων, *taking up now these very men.*

ἔτοιμος λήσταρχος ἦν, *he was (became) a ready leader (of robbers).* It would be more in accordance with our idiom to translate ἔτοιμος as an adverb; 509, f.

12. Χοαῖνος ἐν μίση. *Time (passed) in the interval, i. e., after some time.* Observe, however, that it is a distinct clause, with which ἀνακαλοῦσι is co-ordinate.

ἐπιπεσούσης χρείας, *some necessity arising*; 675; II., 593; G., 183.

—ἐπιπεσούσης, 2 a. pt., from ἐπιπίπτω. The participle expresses here the relation of cause. They send for John, because they have some need of him; 674.

‘Ο δὲ, subject of ἔφη.—τὰ ἄλλα, object of κατεστήσατο.

ὧν χάριν ἦκε, *for the sake of which he had come*. τὰ ἄλλα is the antecedent of ὧν. χάριν=ἐνεκα, accus. of spec.; 481; H., 549; G., 160.

ἄγε δὴ, *come now*.

ἀπόδος ἡμῖν, *give back to us*.

ἐπὶ, *before*.

μάρτυρος, 393.

ἣς προκαθίζῃ, *which thou dost sit before* (preside over). ἣς, 404; H., 581, a; G., 171, 3.

13. ‘Ο δὲ, *He* (the bishop), subject of ἐξεπλάγη.

χρήματα οἰόμενος . . . συκοφαντεῖσθαι, *thinking that he was (falsely) charged about money which he had not received*. χρήματα, 481. συκοφαντεῖσθαι, from συκοφάντης (σῦκον, φαίνω), whence Eng. sycophant; lit., a fig-shower, an informer against persons who exported figs from Attica.

καὶ οὐτε . . . Ἰωάννη, *and neither was he able (εἶχεν) to believe (John charging) concerning (things) which he had not had, nor (was he able) to disbelieve John*.

στενάζας κάτωθεν, *groaning deeply*.

τέθνηκε, *is dead*. Notice the force of the perfect. The effect continues. He has died, and still is dead.

Θεῷ τέθνηκεν εἶπεν, *he is dead to God, he said*.

καὶ τὸ κεφάλειον ληστής, *and finally (as to the crowning thing) a robber*.

ἀντὶ τῆς ἐκκλησίας, *instead of the Church*; 689, h; H., 622; G., 191.

14. Καταρρηζάμενος . . . ἀπόστολος, *The apostle then having rent his garment*.

οἰμωγῆς, *lamentation*.

καλόν γε . . . κατέλιπον, *I have left a fine guard, etc.* καλόν is of course ironical; 70, k; F., 311, a.

παρέστω . . . γινέσθω; 655.

ὥσπερ εἶπεν, *as he was*.—αὐτόθεν, lit., *thence; from there*; but is rather a modifier of time here; *straightway*.

15. ἐπὶ τῆς προφυλακῆς τῶν ληστῶν ἀλίσκεται, *is captured by the guard of the robbers*. ἀλίσκεται, present for the past in lively narrative; 609; II., 699; G., 200, note 1. προφυλακῆς, gen. agent; 434.

ἀλλὰ βοῶν, *but crying out*.

ἐπὶ τοῦτ' ἐλήλυθα, *for this I have come*.

16. Ὃς τίως, *who meantime*. Ὃς looks back to ἀρχοντα of the preceding section, viz., the young man.

ἀνέμενεν, *stood still*.

ἐγνώρισε, *knew, recognized*.

αἰδεσθεῖς, *being ashamed*.

ἐτράπετο. The force of tenses should not be overlooked here. The aorist and imperfect both locate the act in the past, so far as time is concerned, but represent the state of the act differently; the former as momentary, indefinite; the latter as continued, or definite.—ἀνέμενεν, *was standing still* (our stood is aorist); ἐγνώρισε, *knew* (momentary); ἐτράπετο, *was turning to flight, began to turn* (definite). See 30, b; 590, ff; II., 701, 705; G., 200.

ἀνὰ κράτος, *up to strength, i. e., at full speed*.

ἐπιλαζόμενος τῆς ἡλικίας, *forgetting his old age*; 432, c; II., 576; G., 171, 2.

17. τί με φεύγεις, *why do you fly me?*

τέκνον: vocative; 484.

πατέρα, τὸν γυμνὸν, τὸν γέροντα: appositives.

Ἔχεις ἔτι ζωῆς ἐλπίδα, *You have yet hope of life*.

Ἐγὼ Χριστῷ λόγον ἔωσω, *I will give Christ reason* (defense), i. e., I will intercede with Christ for thee.

ἂν δεῖν, *if it be necessary*.

τὸν (sc. θάνατον). The verb must also be supplied in the reading: *as Christ* (endured) *the* (death) *for us*.

Χριστὸς με ἀπέστειλεν, *Christ hath sent me*. The aorist in the sense of the perfect.

18. Ὁ δέ, i. e., the young man.

Προσελθόντα δὲ τὸν γέροντα περιέλαβεν, *And he embraced the old man approaching.*

ἀπολογούμενος . . . ὡς ἰδύνατο, *excusing (pleading for) himself as he was able by his lamentations.*

ἐκ δευτέρου, *a second time.*

19. Ὁ δ' ἐγγνώμενος, *And he pledging himself, i. e., the apostle.*
ὡς . . . ἤυρηται, *that he had found pardon for him from the Saviour.*—σωτήρος, 412.

αὐτὴν τὴν δεξιάν . . . καταφιλῶν, *kissing the right hand itself as having been cleansed by repentance.*

ἐξαιτούμενος, *supplicating.*—συνεχέσι δὲ νηστείαις συναγωνιζόμενος, *and with constant fastings striving with him.*

σειρήσι λόγων, *charms of words.*

κατεπείδων, *soothing* (κατά, ἐπί, αἰδῶ).

ὥς φασι, *as they say.*

ἀποκατέστησε, *he had restored.*

ἰδοὺς μέγα παράδειγμα μετανοίας, *giving (thus) a great example of true (ἀληθινῆς) repentance.* ἰδοὺς refers to the apostle. παραδειγμα (παρά, δείκ-νυμι). δειγμα > δειγμα, 148; H., 46; G., 16, 3; M., 35, (4).

παλιγενεσίας, *regeneration.*

ἀναστάσεως βλεπομένης, *seen (visible) resurrection.*

CHAPTER XXIV.

THE ORDER OF THE GOSPELS.

1. Ταῦτα τοῦ Κλήμεντος ἐνταῦθά μοι κείσθω, *Let these (accounts) of Clement be here placed by me, i. e., I have here inserted these, etc.* κείσθω, *imv.*, 3, s., from κείμεαι.

ἱστορίας, governed by ἐνεκεν; 429.—ὠφελείας is in the same construction: *for the sake of the history as well as for the benefit of those about to meet with (this work).*

Φέρε δὲ ἐπισημνῶμεθα, *Let us now indicate.* Φέρε marks the turn in the subject. ἐπισημνῶμεθα; for this use of the subjunctive, see 628; F., 164, γ.

τοῦδε τοῦ ἀποστόλου, *of this apostle, viz., John.*

ἀναντιρρήτους, *undisputed*.

2. τὸ κατ' αὐτὸν εὐαγγέλιον . . . ἀνωμολογήσω, *and now first let the Gospel according to him be acknowledged*.

διεγνωσμένον, *known*, pf. p. pt., from διαγιγνώσκω.

εὐλόγως, *reasonably*.

ἐν τετάρτῃ μοίρᾳ τῶν ἄλλων τριῶν, *in the fourth place of (with respect to) the other three*; 404.

κατεῖλεται. This substantive clause is the subject of γένοιτο.

ταύτῃ looks forward: *in this way; as follows*.

3. Ὁι θεοπέσιτοι καὶ ὡς ἀληθῶς θεωπρεπεῖς, *Those divinely-speaking (inspired) and how truly pious (men)*. Construe as the subject of ἦσαν, ἐνεχέουσιν, and κατήγγελλον.—ὡς, intensive; 564, c; II., 815, a.

τὸν βίον ἄκρως κεκαθαρμένοι, *purified thoroughly as to life*; 481; H., 549; G., 160.

κεκοσμημένοι, *adorned*.

ἰδιωτεύοντες, *rude, common*.

τῇ γὰρ μὲν . . . θαρσύντες, *trusting truly in the divine and wonder-working power of the Saviour, given to them*.—ἐννάμει, 456; II., 595, b; G., 184, 2.

περινοία καὶ τέχνη λόγων, *with refinement and skill in discourse*; dative of means after πρεσβεῖν; 466; II., 606; G., 188.

τῇ ἐν τοῦ θεοῦ . . . χωόμενοι, *using only the demonstration of the divine spirit working with them, and the wonder-working power of Christ accomplishing through them*.—ἀποδείξει, ἐννάμει, 466, b; II., 607, a; G., 188, note 2.

τὴν οἰκουμένην, *the inhabited (world)*.

σπουδῆς τῆς . . . φροντίδα, *having (making) little care of zeal concerning the writing of books*.

4. Καὶ τοῦτ' ἔπραττον, *And this they did*.

ἅτε ὑπηρετοῦμενοι, *because serving in a greater ministry, etc.* ἅτε: the expression is elliptical; see 681; II., 295, d.

πάντων, gen. part.; 419, c.; II., 559; G., 168.

οὐ πλεον . . . παραδίδωκε, *has not given forth in writing more than*

the shortest letters, i. e., a few very short letters.—ἐπιστολῶν, 408; II., 585; G., 175.

καίτοι μυρία, κ. τ. λ., and yet having innumerable wonderful things to say, as having attained to the sights of the third heaven.—ἄτε. See refs. at the beginning of the section.—θεωρήματα, 424, 427; II., 574, c; G., 171.

ἀναρπασθεῖς, having been snatched up.

καὶ τῶν ἐκεῖσε, κ. τ. λ., and thought worthy to hear there unspeakable words.

5. Οὐκ ἄπειροι, κ. τ. λ., Indeed, the other preachers of our Saviour were not ignorant of the same things.—ὑπάρχον, used for the substantive verb; see Lid. and Scott, B, 2.

ἀπόστολοι, μαθηταὶ, ἄλλοι, appositives.

ὅμως, yet.

διατριβῶν, disciples.

μόνοι, in agreement with the subject—only Matthew and John have left written records, etc.

οὓς καὶ ἐπάναγκες, whom report (λογος) says to have come to the writing necessarily; 666; H., 773; G., 134, 2.

6. πρότερον Ἑβραίοις κηρύξας, having first preached to the Hebrews.

πατρίῳ γλώττῃ γραφῇ παραδοὺς, κ. τ. λ., having given forth in writing, in his native language, the Gospel according to him, he supplied, by means of writing, to those from whom he was being sent, that wanting to his presence.—παρουσία; for illustrations of this construction, see 459, 462. See also the same below, in section 7.—ὦν, 404; H., 580; G., 174.

7. Μάρκου καὶ Λουκᾶ πεποιημένων: gen. abs.

ἔκδοσιν, publication; object of πεποιημένων.

Ἰωάννην φασί, They say that John, etc.; Ἰωάννην the subject of ἐλθεῖν.

ἀγράφῳ κεχρημένον κηρύγματι, having used an unwritten proclamation.

τοιᾷσ'ε χάριν αἰτίας, for such reasons (as the following). χάριν, 380, a; 483; H., 552; G., 160, 2.

διαδοχόμενον, *having been distributed*; gen. abs. with τῶν προαναγραφέντων τριῶν.

καὶ εἰς αὐτὸν, *and to him, i. e., to John.*

ἀποδέχασθαι μὲν φασιν ἀλήθειαν, *they say that he approved their truth,*

μόνην δὲ ἅπα λείπεσθαι, κ. τ. λ., *but that only the narrative of the things done by Christ among the first and in the beginning of his ministry was wanting to the writing.*

8. Τοῖς ἄλλοις γοῦν τρεῖς, κ. τ. λ., *For it is at hand to see, the other three evangelists having committed to writing only, etc.* The construction is peculiar.—συντεῖν is the subject of πάρεστι, and εὐαγγελιστὰς συγγεγραφότας the object of συντεῖν. A more common construction would be συγγεγραφέναι. See, however, 657, d, k; 677.

κάθειρξιν, *confinement*.—ἐφ' ἓνα ἔνιαυτὸν, *for one year*; 482.

αὐτὸ τε τοῦτ' ἐπισημειωμένον, *and indicating this very thing.*

9, 10. καὶ τὸν ἐπ' αὐτῇ πειρασμὸν, *and the temptation following it.* νηστείαν is the antecedent of αὐτῇ.

χρόνον, object of δηλοῖ.

τῆς ἰδίας γραφῆς, *of his own writing.*

ἀκούσας δὲ . . . Γαλιλαίαν; Ἰησοῦς, understood, is the subject. Matt. iv., 12.

ὡσαύτως, *in like manner.*

μετὰ δὲ τὸ παραδοῆναι Ἰωάννην, *after John was delivered up*; 663, f. See Mark i., 14.

πρὶν ἄρξασθαι, *before beginning*; 703, d, B; II., 769; G., 274.

τῶν πράξεων, *the deeds*; 424, 425; II., 574, b; G., 170.

παραπλησίως ἐπιτηρεῖ, *in like manner takes note of* (the time).

οἷς διεπράξατο πονηροῖς, *having added (προσθεῖς) to what evils he had committed.* Luke iii., 19, 20.

11. Παρακληθέντα δὲ οὖν τούτων . . . παραδοῦναι, *Now, therefore, they say that John the Apostle, being entreated for these reasons, gave forth in the Gospel according to him the time, etc.*

παρασιωπηθέντα, *having been passed over in silence.*

τῷ σωτῆρι, *by the Saviour*; 461; II., 600; G., 188, 3.

τοῦ βαπτιστοῦ καθεύρξω, *the imprisonment of the Baptist*; 404.
 αὐτό τε τοῦτ' ἐπισημήνασθαι, *and that he indicated this same thing*.
 τότε μὲν . . . τότε δέ, *partly . . . partly*. John ii., 11.
 πνημονεύσαντα τοῦ βαπτιστοῦ, *making mention of the Baptist*.
 ὡς ἔτι βαπτίζοντος, *as yet at that time baptizing*. John iii., 23, 24.
 σαφῶς τε τοῦτο ἐηλοῦν, *and that he plainly shows this*. ἐηλοῦν <
 δηλόειν, 42, 121.

φησὶν; repetition of the thought expressed in λέγειν.

12, 13. Οὐκοῦν, *Therefore*. -οῦν, as emphatic, has the accent.

τὰ πραχθέντα παραδίδωσιν, *relates the things done*.

τοῦ βαπτιστοῦ βεβλημένου, 675; H., 593; G., 183.

μηδέπω, *not as yet*.

Οἷς καὶ ἐπιστήσαντι . . . εὐαγγέλια, *To one having considered which things, it will not longer appear that the Gospels are at variance with each other*.

τῷ . . . περιέχειν, *by the the one according to John to embrace the first, etc., i. e., by the fact that the one according to John embraces, etc.* περιέχειν, dative of means, after εἶδαι.

πράξεων, 415; H., 558, s.; G., 168.

εἰκότως δ' οὖν . . . τὸν Ἰωάννην, *and therefore that John with good reason (εἰκότως) passed over in silence the genealogy, etc.*

ἄτε προγραφεῖσαν, *as having been before recorded*.

τῆς δὲ θεολογίας ἀπάρξασθαι, *and began with the divinity*.

ὡσάν αὐτῷ παραπεφυλαγμένης, *as having been reserved for him*.

14, 15. Ταῦτα εἰρήσῃ, *Let these things be said, i. e., Let it suffice that these, etc.*

τῆς (sc. γραφῆς).—αἰτία is the subject in this clause.

δεδῆλωται, *has been delivered*.

τοῖς πρόσθεν, viz., Book II., chapter XV.

Ὁ δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς, κ. τ. λ., *And Luke himself beginning his treatise*.

τὴν αἰτίαν προὔθηκε, *has set forth the cause*. προὔθηκε < προέθηκε (πρό, τίθημι), 121.

προπετέστερον, *very rashly* (πρό, πίπτω).

πεπληροφόρητο, *had known thoroughly*.

ἀναγκαιῶς ἀπαλλάττων ἡμᾶς, *releasing us through necessity*.

ἀμφορίστου ὑπολήψεως, *uncertain conjecture*.

τον ἀσφαλὲ λόγον, *the sure word*; construe as the object of παρίδωκεν.

16, 17, 18. οἰκειότερον δὲ κατὰ καιρὸν . . . δηλῶσαι, *and at a more convenient season I shall try to show by a comparison (quotation) from the ancients the things said by others concerning these (writings)*.

συγγραμμάτων, 415; H., 558, s.; G., 168.

πρὸς τῷ εὐαγγελίῳ, *in addition to the Gospel*.

παρά τε τοῖς νῦν, *both with those of the present time*; 526, s.

ἀναμφίλεκτος ὁμολόγηται, *has been received without controversy*.

ἀντιλέγονται, κ. τ. λ., *but the other two are disputed*.

Τῆς δ' ἀποκαλύψεως, κ. τ. λ., *The opinion of the Revelation is even now on both hands decided with the many*.

ὅπως γέ μιν . . . αὐτή, *likewise this indeed shall receive, at a suitable time, a decision from the testimony of the ancients*.

CHAPTER XXV.

THE SACRED SCRIPTURES ACKNOWLEDGED AS GENUINE AND THOSE THAT ARE NOT.

1. Εὐλογον ὃ ἐνταῦθα ἀνακεφαλαιώσασθαι, *It is proper to sum up here*. Εὐλογον; lit., *reasonable*.

γενομένους agrees with γραφάς.

δηλωθείσας, *before-mentioned*; also in agreement with γραφάς.

ἐν πρώτοις, *first in order*.

τακτίον, *we must place*. The verbals are equivalent to infinitives with δεῖ or χρή. They govern the same cases as the verbs from which they come; 682; H., 804, b; G., 281, 2.

τὴν ἁγίαν τετρακτὸν, *the sacred quaternion*.

2. αἷς ἐξῆς, *in succession to which; after which*.

τὴν φερομένην Ἰωάννου προτέραν ἐπιστολήν, *the former epistle of John so considered*.

κυρωτίον, *we must make sure*, i. e., acknowledge as authentic.

εἰ γέ φανείη, *if it may seem good*.

τὰ ἐόξαντα, κ. τ. λ., *I will in due time declare the opinions.*
ἦς, 413.

3. ἐν ὁμολογουμένοις, *among those acknowledged* (as genuine).

γνωρίμων ὃ οὖν, κ. τ. λ., *and yet in like manner known to many*, i. e., known, in the sense of being approved. γνωρίμων is in agreement with τῶν at the opening of the sentence. For syntax of τῶν, see 415; H., 558; G., 168.

φέρεται, *is reputed*. The subject is ἡ λεγομένη.

εἴτε . . . τυγχάνουσai, *whether being of the Evangelist*.

ὁμωνύμων; comp. ὁμός and ὄνομα.

ἐκεῖνον refers to John the Evangelist. For case, see 449; H., 602, s.; G., 186.

4. Ἐν τοῖς ρόδοις κατατετάχθω, *Among the spurious must be ranked*. The subject is ἡ γραφή. κατατετάχθω, pf. p. inv., 3 s., from κατατάσσω. ρόδοις: Valesius adds a note insisting that Eusebius here uses ρόδοις in an improper sense, viz., to signify those books whose authority is doubtful; whereas those books are to be called ρόδοι which are “adulterated and forged by heretics.” He goes on to say: “There are three sorts of sacred books. Some are without controversy true, others without controversy false; a third sort are those of which the ancients doubted. This latter sort can not be called ρόδοι, because many accounted them to be genuine. It remains, therefore, that the second sort only be called ρόδοι, i. e., spurious books—of which sort is Paul’s Epistle to the Laodiceans, which St. Jerome says was with one consent exploded by all. But Eusebius corrects himself in Chapter XXXI. of this third book, where he manifestly differences the spurious books from those which are doubtful. See his words there. Gregory Naz., in Iambico Carmine ad Selencum, manifestly confirms our opinion. For of the books of Sacred Scripture, some, says he, are genuine and true, which he there reckons up; others are suppositious, which he calls ρόδους, *spurious*; a third sort he makes those to be which come nearest to those books that are genuine, which division Gregory had from Origen, out of his 13th tome of Explanat. in Johan. But, to speak properly, there are but two sorts of sacred books: those, namely, that are true, and

those whose authority is asserted by some and questioned by others. For the spurious books deserve not to be reckoned among the sacred books."

καὶ τῶν ἀποστόλων, κ. τ. λ., *and those called the doctrines of the apostles.* "Concerning this book, see the learned Archbishop Usher, in his dissertation on Ignatius's Epistles, chap. vii., edit. Oxon., 1644."

ἀδεποῦσιν, *reject.*

5. Ἡὴ ἔ' ἐν ταύταις, κ. τ. λ., *And among these some have numbered the Gospel according to the Hebrews, in which those of the Hebrews receiving Christ especially delight.* — τὸ κατ' Ἑβραίων εὐαγγέλιον: "Concerning this Gospel, St. Jerome in Catalogo, where he, speaking of James the brother of our Lord, says thus: Evangelium quoque quod appellatur secundum Hebraeos a me nuper in Graecum Latinumque Sermonem translatum est, quo Origenes saepe utitur, etc. Julianus Pelagianus, Lib. IV., speaks of this Gospel, where he accuses Jerome, because in his dialogue against the Pelagians he made use of an authority of a fifth Gospel which he himself had translated into Latin. But that which Eusebius adds, that the Jews which embraced Christianity are chiefly delighted with this Gospel, makes him seem to mean the Nazareans and Ebionites; for they used to read that Gospel written in Hebrew." Vales.

ταῦτα μὲν πάντα: πάντα is here the predicate; not *all these*, but *these are all*. Other writings were either accepted or rejected by ecclesiastical authority.

6. τοῦτων refers back to the books just enumerated. For syntax, see 444; H., 565; G., 167, 3.

διακρίναντες, *distinguishing.* Observe the participle agrees with the subject of πεποιήμεθα, and so is plural.

καὶ ἀπλάστους, *and unforged*, i. e., *genuine.*

οὐκ ἐνδιαζήκους μὲν, *not in the canon.*

ἀλλὰ καὶ, *but even.*

ὅμως δὲ γνωσκομένας, *and yet acknowledged.*

ἵν' εἰδέναι ἔχοιμεν, *that we may be able to know.*

καὶ τὰς ὁράματι, κ. τ. λ., *and those introduced by heretics in the name of apostles.*

ἦτοι ὥς . . . περιεχούσας, *containing namely, as it were, gospels of Peter, etc.*

ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι, κ.τ.λ., *none of which in any wise, any man of the ecclesiastical (writers) through the succession, has thought worthy to be brought into mention in his writing.*—τῶν ἐκκλησιαστικῶν: ecclesiastical writers, not the succession of Apostles, are meant. For syntax, 415; H., 558, 8; G., 168.

7. Πόρρω δέ που, *And moreover.*

τὸ ἡθὸς τὸ ἀποστολικὸν ἐναλλάττει, *departs from the apostolic style.* ἡθὸς, 472, f.

ἢ τε γνώμη καὶ ἡ, κ.τ.λ.; γνώμη and προαίρεσις are subjects, παρίστησιν the verb.

ὅτι δὴ . . . τυγχάνει is a substantive clause, the object of παρίστησιν.

πλεῖστον ὅσον, κ.τ.λ., *as much as possible deviating from true orthodoxy.*

ὥς ἄτοπα πάντα καὶ δυσσεβῆ παραιτητέον, *are to be rejected as altogether absurd and impious.*

CHAPTER XXVI.

MENANDER THE IMPOSTER.

1. Σίμωνα τὸν μάγον Μένανδρος, κ.τ.λ., *Menander, succeeding Simon Magus, exhibits in his manners a second instrument of diabolical power not inferior to the former.*—τοῦ προτέρου, 408; H., 585; G., 175.—ἀποδείκνυται; historical present; 609; H., 699; G., 200, note 1.—τὸν τρόπον; 481; H., 549; G., 160.—Σίμωνα, Acts viii., 9.

Σαμαρεῦς. In some copies the punctuation makes this clause include τὸν τρόπον. Valesius defends the punctuation here given, and says he finds it in four MSS.

εἰς ἄκρον . . . προελθὼν, *advancing to heights of sorcery not inferior to his master.*

ἐπιδεικνύεται, *abounds.* See above, note on ἀποδείκνυται.

τερατολογίαίς, *boasts of wonders;* 467; H., 609; G., 188, note 1.

ἑαυτὸν μὲν, ὡς ἄρα εἶη, λεγὼν ὁ σωτὴρ, *saying of himself that he was in truth the Saviour.* ἄρα has an ironical force.

ἀοράτων αἰώνων, *invisible worlds.*

2. αὐτῶν τῶν κοσμοποιῶν ἀγγέλων περιγενήσεσθαι, *to overcome the very angels making the worlds.* ἀγγέλων, 407; H., 581, 2; G., 175, 2.

μαγικῆς ἑμπειρίας, *magic instruction.*

οὗ τοὺς καταξιωμένους, *those deemed worthy of which.* The antecedent of οὗ is βαπτίσματος. τοὺς is the subject of μετέξεν; 666; H., 773; G., 134, 2.

αὐτοῦ ἐν παραμένοντας, *but continuing here, i. e., in this life.* For this use of αὐτοῦ, see 380, b; 433, c.

ἀγήρως, *young*; lit., *exempt from old age.*

3. περὶ τούτου, viz., Menander; 413.

Μένανδρον, the subject of ἔξαπατήσαι. The principal verb is οἶδαμεν: *we know that a certain Menander, etc.*

οἰστροχθέντα καὶ αὐτὸν ὑπὸ τῶν δαιμόνων, *he being moved to madness by the demons.*

ἀπ' ἐκείνου, *from that one, i. e., his followers.*

4. Ἦν δ' ἄρα διαβολικῆς ἐνεργείας, κ. τ. λ., *And in truth it was of diabolical power, through such imposters assuming the title of Christians to try to defame by magic the great mystery of godliness.* The grammatical subject is σπουδάσαι; ἐνεργείας is the predicate. See 435, 440, b; H., 568.

διασῆραι τε ἐν αὐτῶν . . . ἐδόγματα, *and through them to assail the ecclesiastical doctrines, etc.* διασῆραι, lit., *to tear in pieces.*

Ἄλλ' οὗτοι . . . ἐπιγραψάμενοι, *But those calling these saviours.—τούτους σωτήρας,* 480, 2, a; H., 556; G., 166.

ἀποπεπτώκασιν, *have fallen away.*

ἐλπίδος, 405; H., 580; G., 174.

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